KINGDOM MINISTRY

FOR UNITED STATES OF AMERICA

JANUARY, 1962 "Be courageous and let your heart be strong. Yes, hope in Jehovah."—Ps. 27:14. VOL. V NO. 1

Build to the Future According to Requirements

[1] The future belongs to those who build for it! How to build is the question. According to divine requirements is the answer: "Watch the blameless one and keep the upright one in sight, for the future of that man will be peaceful." (Ps. 37:37) God requires a blameless way of life while we are doing the building by bearing witness to his name and kingdom. We must also help others build for the future, and *The Watchtower* has proved to be an excellent aid in this work. So let us feature it enthusiastically in our ministry.

New Sermon

[2] To get the *Watchtower* campaign off to a fine start, a new sermon has been prepared, one thoroughly field-tested throughout the country. It is one that will be a great help for building to the future in our territory, for the theme of the sermon is "Who Are Jehovah's Witnesses?" You will be anxious to learn it and use it. Those who have already done

OFFER FOR JANUARY
Subscription for "The Watchtower," with three booklets, for $1.

THEME FOR JANUARY
Building to the Future According to Requirements.—Ps. 37:37.

so report encouraging results. From the West came this report: "Out of nineteen calls I was able to give the sermon seventeen times." From the Midwest: "In giving the sermon twenty times I was able to obtain seven *Watchtower* subscriptions." The general conclusion was: "This sermon will do much good in letting people know who we are and why we call. Several persons said they were glad to know more about Jehovah's witnesses." Get acquainted with this sermon right away so as to be able to use it effectively.

[3] To build for the future you will want to see that you cover all your territory with the offer. So your territory can be thoroughly covered keep a record of not-at-homes. A circuit servant writes: "While calling back on not-at-homes, my wife and another publisher obtained seven subscriptions and placed thirty-six magazines. It certainly shows the importance of keeping a good record, as the people not at home are usually the ones who are seldom given a witness."

Obtaining Your Quota

[4] As we build to the future, what should be our individual goal during this campaign? Publishers should strive to obtain at least two new subscriptions, pioneers 20 and special pioneers 30. During last year's four-month *Watchtower* campaign, publishers averaged 1.3 subscriptions, pioneers 18.2 and special pioneers 28. The quotas are indeed within reach! So press forward toward your quota; thus building to the future in your territory.

[5] What will aid us to reach our

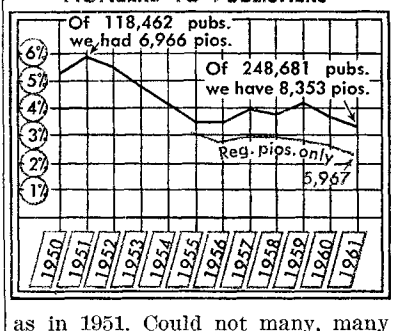
(*Continued on page 4, col. 1*)

What Is Happening to Pioneering?

[1] Did you ever say to yourself, "Is it possible for me to pioneer?" Many more of us could and should carefully consider whether we can do so or not. Realizing the seriousness of the times and the need for more pioneers, the Society is very much concerned over the drop in the number of regular pioneers. All of us should study the graph on this page, which shows what has taken place. Then let us ask ourselves if we are entirely free of any responsibility for the downward trend.

[2] This is the story it vividly tells: Ten years ago, 1951, with an average of 118,462 publishers in the United States, 6,966 were on the pioneer list. That was 5.9 percent of the total publishers. For the 1961 service year we had a drop to 3.4 percent. This represents an average of 8,353 pioneers, which is 3.4 percent of the number of last year's average of publishers—248,681. Of the 8,353 pioneers, on an average, last year (this figure includes circuit and district servants, special, regular and vacation pioneers) only 5,967 were regular pioneers. The number regularly pioneering is therefore down to 2.4 percent of our total publishers, as shown by the red line on the graph. Why this decline in regular pioneers? As we draw closer to the realities of the Kingdom, is the joy of full-time service losing its hold on us? Are fewer of us in a position to pioneer? No, at least we do not think so. The facts are that there are more than twice as many publishers now to draw from as in 1951. Could not many, many more dedicated persons arrange to pioneer? It is something for each one of us to think about.

PERCENTAGE OF PIONEERS TO PUBLISHERS



[3] Satan has put many distractions before mankind, and it could be that some of the brothers are in pursuit of things that distract from the field service work, and these things could distract so much that proba-

(*Continued on page 2, col. 3*)

★ **Help others 'build upon the rock-mass' with "The Watchtower."** ★

Your Service Meetings

FIRST MEETING IN JANUARY

Theme: Building to the Future According to Requirements.

5 min: Welcome, text, comments.

10 min: Talk on "Building to the Future According to Requirements." (See "Watchtower," January 1, 1961, pp. 5-10, and January 1, 1962, p. 27.)

15 min: Question-and-answer discussion of main article, "Build to the Future According to Requirements."

23 min: Sermon: "Who Are Jehovah's Witnesses?"

Chairman (3 min.) Our objective in the next four months: To offer "The Watchtower" at every home in our territory, using a sermon specifically designed to reveal the origin and purpose of Jehovah's witnesses. Use it confidently and with assurance, for we are representing the greatest name in the universe. Make it adaptable to varying circumstances and territories. Select an introduction best suited to your territory. (See "Presenting the Good News.") The sermon itself is taken from "Sermon Outlines," section 28, subheading "A."

Chairman (10 min.) With sermon displayed on blackboard, chairman conducts lively discussion of introductions, transitions, scriptures, etc. Competent publishers should be assigned in advance to prepare helpful introductions and transitions.

Theme: "Who Are Jehovah's Witnesses?"

Jehovah purposes to have witnesses
—Isa. 43:10

Ancient witnesses were men of faith
—Heb. 12:1, 2

Jesus was faithful and true witness
—John 18:37

Witnesses now actively proclaiming Kingdom as only hope
—Matt. 24:14

Suggested introduction and transitions: "Good morning. My name is ——. Perhaps you are aware that many religious organizations, both Catholic and Protestant, have urged more study of the Bible and more personal visits on church members to strengthen faith in these critical days. Jehovah's witnesses heartily recommend this method of increasing understanding and appreciation of God's Word. Presently we are doing this work in 185 lands throughout the world. Many we call on wonder what our purpose is, where we get our name and the authority to do this work. Just as there are witnesses who testify in court, the Bible shows that God would have witnesses to testify on earth concerning his name and purposes. (Isa. 43:10) Faithful men of ancient times were identified as witnesses. (Heb. 12:1, 2) Jesus' primary purpose in coming to earth was to bear witness about his Father, Jehovah. (John 18:37) Jehovah's witnesses are now actively proclaiming the good news about God's kingdom as a witness to all nations. (Matt. 24:14) Our regular visits to the homes of people of other religious beliefs are designed to aid all persons of good will toward God to learn about Jehovah's name and the blessings of his kingdom foretold in the Bible. The foremost instrument used in this work for the past 82 years is "The Watchtower," which is now distributed in 62 languages and has a circulation of 3,850,000. It is read by Catholics, Protestants and Jews. Note the text at Isaiah 43:12 that it highlights here on front cover. "The Watchtower" faithfully sticks to its purpose of announcing Jehovah's kingdom, as shown here on inside cover. [Read appropriate excerpts or tie in appropriate parts in article, such as in January 1 issue, page 4, last of paragraph 3.] A year's subscription is only $1, and to all new subscribers we are giving these three Bible-study booklets."

Competent publisher (8 min.) Well-prepared presentation demonstrates sermon's effectiveness.

Chairman (2 min.) Prepare and rehearse the sermon immediately. Use it at every door if possible. Anticipate objections and follow up all interest.

7 min: Concluding comments. (Make appropriate comments on our work during the coming year; also cover "What Happened Here Last Month?" and "Around the World in 1963.")

SECOND MEETING IN JANUARY

5 min: Welcome, text, comments.

10 min: New World News and Announcements.

20 min: Talk on 1962 yeartext: "Be Courageous and Let Your Heart Be Strong. Yes, Hope in Jehovah." (Ps. 27:14) (See "Watchtower," December 15, 1961, pp. 741-755.)

15 min: "Presenting the Good News" —demonstrate.

10 min: Concluding comments. (Include remarks on the slogan, based on Matthew 7:24, 25, at bottom of page 1.)

THIRD MEETING IN JANUARY

5 min: Welcome, text, comments.

15 min: Talk on "Congregation Organization" article "Working with the Circuit Servant."

12 min: Reports from literature and accounts servants regarding their visit with the congregation servant.

18 min: "What Is Happening to Pioneering?" Question-and-answer discussion.

10 min: Concluding comments. (Include remarks on slogan, based on Luke 12:31, at bottom of page 4.)

FOURTH MEETING IN JANUARY

5 min: Welcome, text, comments.

20 min: Talk on pioneer letter dated December 15, 1961.

20 min: Use of the Calendar, "Yearbook" and "Index."

Chairman (3 min.) Calendar daily reminds of need to be courageous and remain firm in faith. "Yearbook" keeps Jehovah's people informed of ministerial progress earth-wide and of the problems and experiences of our brothers in all countries. Daily text provides stimulating spiritual nourishment for each day. "Index" much help in finding additional points for text discussions. Mature brothers, recognizing value of these instruments, can assist others to use them.

Demonstration (8 min.) New publisher hurriedly approaches literature servant at counter just as he is closing and requests his copy of "Yearbook" and calendar. Servant gives them to him, remarking that much value will be derived from them during year. They examine calendar and agree it is beautiful and inspiring. Publisher pleased he has them but wonders, "When will I get time to read the 'Yearbook,' with all the other publications I have to read?" Notes he is reading Bible through, studying new book at congregation book study, receiving a new magazine each week, besides preparing for field service and meetings. Literature servant agrees we lead a happy, busy life, but we can still find time for "Yearbook." "How?" new brother asks. Servant explains, "We eat each day," so the daily text may be discussed at breakfast table before, during or after the meal. All in family can share. Questions may be raised and a generally upbuilding discussion may be enjoyed, thus starting the day off right. If family only together at evening meal, then discussion may be held then. Publisher says, "We are new; what if it is a difficult text?" Servant mentions "Index" may be used to gather additional information. Takes "Index" from stock and they look up text for that day (or related material under headings in Subject Index) and note references in the publications. By reading over material on pages referred to, text may be understood. Servant then mentions reports and experiences from different countries are excellent and suggests different members of family be assigned to read report from one or two countries a day and relate to the others the theocratic progress, something about the country and tell the experiences. Publisher agrees this would be beneficial and upbuilding. Will start family "Yearbook" discussions right away.

Audience Discussion (7 min.) Chairman asks audience to tell of other ways they use "Yearbook." Some comment that they are personally built up and incited to greater activity by reading experiences of their brothers elsewhere (cite examples); others use experiences and reports for weekly organizational talks at conclusion of Bible studies (cite examples); servants find experiences helpful in service talks, in building up weaker ones and reenergizing inactive publishers; another reads Bible chapter in which text is found each day and has thus gained greater appreciation of texts and read much of Bible; daily text discussion provides talking points in service and in conversation with others, etc.

Chairman (2 min.) Use "Yearbook" and "Index" regularly. Hang calendar where it can be seen. Many newer publishers can be helped to appreciate value of these publications if servants and mature publishers will teach them to use them properly.

15 min: Concluding comments and consideration of matters needing special attention in local congregation.

Pioneering *(Cont'd)*

bly no consideration has ever been given to pioneering. Where do we get pioneers? Well, there are those who are just getting out of high school. A good many of them have no particular obligations, and what finer service could they enjoy than to be in the full-time pioneer ministry? Then, too, there are a good many mothers who send their children off to school during the day and, if they do not have too much to care for in the home, perhaps they could work out an effective pioneer schedule. There are quite a

CONGREGATION ORGANIZATION

Working with the Circuit Servant

[1] What a loving provision from Jehovah every four months! Yes, how much we look forward to this special week of field service activity with the circuit servant! Each publisher will want to schedule his affairs so as to spend at least five hours in the field service during this visit. Great personal benefit will be received by applying the Scriptural principle, "By iron, iron itself is sharpened. So one man sharpens the face of another." (Prov. 27:17) Since the purpose of the circuit servant's visit is to help us to 'fully accomplish our ministry,' each one should take advantage of this loving provision and utilize it to the full. —2 Tim. 4:5.

[2] When the congregation servant receives the form on which to note the names of publishers who are to work with the circuit servant, he will begin immediately to organize field service for this special week. Knowing of the visit two months in advance, many publishers arrange with their employers to be away from secular work for a day, or half a day, or perhaps several hours during the circuit servant's visit, to their great spiritual benefit. When the schedule is worked out, the overseer will make sure that each publisher assigned to work with the circuit servant definitely understands the date, time and type of work to be engaged in. Each publisher is encouraged to keep his appointment faithfully.

[3] All publishers are encouraged to support all field service arrangements during the week, not just those assigned to work with the circuit servant or those assigned to a particular service center. This will also permit circuit servants' wives to have greater opportunities to work with sisters and younger publishers, imparting valuable assistance to them.

[4] Reports show that support is especially weak in the afternoons, in fact, some circuit and district servants have had to work by themselves on these occasions. Respond to this opportunity and have back-calls and Bible studies lined up in advance in order to make the most of these fine teaching occasions. Wherever possible, Bible studies should be rescheduled to permit publishers to take the circuit servant along in the afternoon. Also, those attending school should not be overlooked for afternoon activity after school.

[5] Did you know that it is possible for the circuit servant to aid up to thirty publishers during his visit? Will you help him to fulfill his responsibilities and privileges in this regard?

Pioneering *(Cont'd)*

number of young married couples with no obligations, and it may be possible that they could arrange part-time work and take up the pioneer service and prepare themselves for special pioneer work or circuit or district work later on. Of course, there are whole families that have gone into the pioneer work together and have made a success of it. And there is that group of people who are perhaps retired, or eligible for a pension of some kind. Their income may be sufficient to keep them going in the pioneer service.

[4] We have all kinds of persons in the pioneer work, young, old, married and single. In fact, since they have come from all of these groups, maybe some of the rest of us can think about the matter as it applies to us, arranging to get into the pioneer service. As congregation publishers we have found this one thing to be true: The more time we spend in the preaching and teaching activity the more blessings we receive.

[5] You know, when we do not give a thing consideration, sometimes we think it does not apply to us. We say, "Well, pioneering is for the other person." But maybe it is for each one of us. If each one of us would think about it we might find out that we could do it.

[6] The Society is confident that there are many more individuals among the dedicated publishers who could pioneer if they would just think about the matter. If enough of us think about the matter maybe we could build the pioneer ranks up to 5 percent again, or close to six. Even if it is 5 percent of our present number of publishers in the United States, we could have 12,000 individuals reporting as pioneers or special pioneers or circuit and district servants. Would not that be wonderful?

[7] Of course, there is a reason for wanting to increase the number of those in the pioneer ranks. It is not just to have larger numbers. The reason we are encouraging more to pioneer is that a greater witness will be given in the United States if we have them. More homes will be called on, more back-calls will be made and there will be more Bible studies started. Thus more praise will be given to Jehovah's name. Let every one of us think about it, and if we find we can pioneer, then let us write to the Society for an application.

Announcements

◆ The Society is sending a series of special letters to all congregations encouraging pioneering. These letters will be read at the conclusion of a *Watchtower* study early each month and thereafter handled at the service meeting according to instructions that will appear under "Your Service Meetings." Pioneers, congregation servants and circuit and district servants will also receive special letters of instruction as to their part in the program.

◆ On Sunday, April 8, the special public talk "Christendom Has Failed God! After Her End, What?" will be given in all congregations. The February *Kingdom Ministry* will give additional information.

◆ The outlines for the 1962 series of public talks are being sent to each congregation. When they are received, the congregation servant should assign the talks to those who are qualified public speakers. The new series will begin on April 15.

◆ Starting March 4 circuit servants will give the public talk "Is This the World's Last Generation?" Sometime in February, as directed by the Society, at circuit assemblies district servants will commence giving the talk "Who Will Rule the World?"

◆ Beginning January 15 orders may be placed for the 1961 *Watchtower* and *Awake!* bound volumes in English and Spanish. At the same time the *Watch Tower Publications Index* for 1961 in English may be ordered. It is best to order these items at the same time. It will be appreciated if publishers and pioneers will order through the congregation when other literature is being ordered. The cost is $2 per volume; the *Index*, 10c.

◆ Orders may now be placed for the *Yearbook* in German and for the bound volumes of *The Watchtower* and *Awake!* in German. When they are available they will be mailed to you.

◆ New publications available: 1962 *Yearbook* and calendar —English

NOVEMBER SERVICE REPORT

	Pubs.	Av. Hrs.	Av. B-C	Av. Bi.St.	Av. Mags.
Sp'l Pios.	675	147.2	54.5	7.7	135.7
Pios.	6,125	93.5	32.5	5.1	99.9
Vac. Pios.	1,885	83.2	23.4	3.0	75.2
Pubs.	251,319	9.4	3.3	.6	11.1
TOTAL	260,004				

Public Meetings Held: 22,972

UNITED STATES QUOTA FOR 1962
273,549 Publishers

WHAT HAPPENED HERE LAST MONTH?

November's publisher report is our second best ever! Only in April, 1961, did we have more publishers. Commendably, September, October and November have seen a steady increase in publishers. Very fine, indeed! Another grand thing was Bible studies, which increased from October's 189,816 up to 196,093. From these many studies, what excellent potential exists for many more new publishers in December!

What must we watch and increase? Hours and magazines. As shown above, publishers, pioneers and special pioneers are below their magazine quotas. As for hours, we dropped from October's 3,419,239 to 3,194,768. A loss of 324,471! Publishers' hours dropped from 10.0 down to 9.4; regular pioneers 96.6 to 93.5. Special pioneers increased their service. Brothers, let all of us spend more time in service feeding the sheep.

Presenting THE GOOD NEWS

With the New Sermon

[1] During the *Watchtower* campaign we have a fine new sermon to use. To introduce it in mixed territory or where the territory is worked quite regularly, you might use the direct approach, which has proved to be quite successful. You might say: "Good morning. I'm so glad I found you home this morning. My name is ——. I'm one of Jehovah's witnesses and my call is being made to answer questions people often ask about us. No doubt you have wondered why we call ourselves Jehovah's witnesses and what we hope to accomplish by our home visits. You see, in the Bible we are told . . . " (Then go right into the sermon.)

[2] In areas where there is considerable prejudice against Jehovah's name or where the initial mention of it might close the ears of the householder, we could use the indirect approach. We might say: "Good morning. —— is my name and I am a minister. An important matter has brought me to your door. You have probably kept up with the news and note the grave problems that face mankind and threaten our life and security. Do you think that God would have the people know what these things mean? The Bible shows that at a time similar to this he raised up Noah as a witness. Today Jehovah's witnesses call on the people all over the world, but many do not yet understand who we are and what our purpose is in calling. I would like to show you what the Bible says about this . . . " (Make transition to first scripture.)

[3] Use the introduction that best fits your territory and your householder and gains a listening ear. Remember, tactful boldness creates respect and interest. Also, it is a sign of confidence and inspires willingness to listen to what is being presented.—Isa. 54:17.

Build to the Future *(Cont'd)*

quota? Offer *The Watchtower* with confidence. We have every reason for a most positive approach; we know every issue contains enlightening articles of comfort and hope for everyone—both for those in the truth and those who are not. For new ones a subscription for *The Watchtower* is a powerful witness, one that is given twenty-four times a year! Without hesitation, offer the subscription at every opportunity.

[6] One of the greatest aids to reaching your quota is being regular in the house-to-house ministry. Put forth every effort to spend two or more hours each week offering the subscription. Though the weather will be cold in many areas, our love for God and our zeal to proclaim his kingdom will not be chilled. Let all congregations endeavor to maintain at least a ten-hour field service average.

[7] Other aids to reaching your quota are: Make note of subscription promises; then call back. This has been very fruitful. Offer the subscription to those with whom you study, persons to whom you give an incidental witness and to friends and relatives. Another avenue for obtaining subscriptions will be those many persons who obtained the new Bible. If a person already subscribes, make the subscription offer with *Awake!* (During the campaign publishers will remit 90c for each new subscription.) Publishers, if they so desire, may offer both *The Watchtower* and *Awake!* and six booklets on a contribution of $2. Many publishers and pioneers report excellent results with the double offer. Congregations may arrange for a neat chart to be displayed during the service meeting, to keep the brothers advised of their progress and to encourage them.

[8] As we obtain subscriptions, do not forget to try to start studies where literature is initially placed or to make arrangements for return visits.

[9] So build to the future. Learn the new sermon, practice it, use it. Keep a record of not-at-homes and call back. Work for your subscription quota. To obtain it, be regular in house-to-house witnessing. Start Bible studies. The building work involves much, but the rewards are great. To whom does the peaceful future in an endless new world belong? To those who build to it now!

NEW WORLD NEWS

◆ Persecution and prosecution of brothers in Spain continue. American brother in Spain as tourist was arrested for talking about the Bible in a private home. He was not even permitted to wait for his laundry to dry so he could take it with him, but was escorted to the border and expelled from Spain on November 2.

◆ Tanganyika reports new peak of 656 publishers—a 17-percent increase. District assembly at Dar Es Salaam attended by 281, with 26 baptized. Representatives present from Kenya, Uganda and Zanzibar; talks in Swahili and English.

◆ Mexico reports largest assembly to date, with 17,651 attending. Over 4,000 persons of good will at public lecture; 947 immersed. More than 6,000 visited Bethel home to view construction of new addition.

◆ Fine new Bethel home dedicated in Montevideo, Uruguay, on October 28; also being used for Kingdom Ministry School.

◆ Cyprus reports United Worshipers Assembly in October with 503 present and 12 baptized.

Around the World in 1963

If you are planning to make the around-the-world trip with Jehovah's witnesses in 1963, please write immediately to Watch Tower Bible and Tract Society, Office of the President, 124 Columbia Heights, Brooklyn 1, New York, or to any branch office of the Society, doing so before February 1, 1962. Give your name and address. If several in one family will be going, all the names can be listed in one letter. All you need to state is that you are planning on the around-the-world trip with Jehovah's witnesses.

The air fare will be approximately $1400 to $1500. Additional daily expenses, depending mainly on you, may run around $15 a day.

The New York assembly dates are July 7-14, 1963. The last assembly will be in Los Angeles on September 1-8. To take in all assemblies requires sixty-four days, starting with New York. If you find that time is a problem it may be possible to skip the New York assembly, start vacation time about July 13, and hear the program in English at other assemblies. Some brothers may wish to start the trip with the closing of the Italian assembly on July 27 or 28 and end with the Honolulu assembly on August 31. This would take about thirty-eight days of traveling time. The Honolulu assembly will be held August 28 to September 3. So a trip can be made in less time, and you will still be attending some of the assemblies in Europe and Asia. If any wish to do this, please so state in your letter.

Those who are going should file their names now and details will be sent out by mail to each individual as to how the trip will be arranged. The information needed *now* is, WILL YOU BE GOING AROUND THE WORLD IN 1963?

★ **Can you "seek continually his kingdom" by pioneering?** ★

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KINGDOM MINISTRY

FOR UNITED STATES OF AMERICA

FEBRUARY, 1962 "Be courageous and let your heart be strong. Yes, hope in Jehovah."—Ps. 27:14. VOL. V NO. 2

DRAW ATTENTION TO GOD'S WORKS

[1] The reason that we are qualified to be Jehovah's witnesses is that we have been taught by Jehovah. And we know that when we succeed in helping others to accept teaching from Jehovah they too will want to worship him. So in our witnessing we draw attention to his works: the awe-inspiring physical creation, his Word the Bible, his visible organization of witnesses, and his kingdom. Along with our Bible sermons, *The Watchtower* is one of the main instruments by which we do this. It is the means by which many have come to a knowledge of the truth.

[2] How are we doing with the placement of *Watchtower* subscriptions, which is one of our big assignments from January through April? Well, look at the subscription chart in the Kingdom Hall and see. Has the congregation met one-fourth of its four-month quota yet? To a large extent that depends on us as individuals. Of course, to place subscriptions we have to be out in the service. If we are out regularly each week, or at least ten hours each month, we are very likely going to place subscriptions. True, in many parts of the country it is very cold in February, but that does not need to stop us if we dress for it. If people can get out to do secular work, we can surely get out to do our Father's work.

OFFER FOR FEBRUARY
Subscription for "The Watchtower," with three booklets, for $1.

THEME FOR FEBRUARY
Instruction by Attention to God's Works.—Job 37:14.

[3] To get results, though, takes something in addition to time. We have to be prepared. We have to know our sermon well, and to that end it is a good thing to practice with other members of our family and our companions in service. Then, too, on Sunday morning it helps us all when the book study conductor arranges to review the sermon or have it demonstrated just before we get into the service. It is good to do this at least every other week. On the other weeks we can discuss together commonly met objections, drawing good ideas from the *Sermon Outlines* booklet. This will bring good results.

[4] Another important factor is being really enthusiastic about *The Watchtower*. Do not hesitate to tell people how much you have personally benefited from it, and be ready to show them portions of the current issue that you feel will stir

(*Continued on page 2, col. 3*)

Increasing Time for God's Work

[1] Each one of us as a dedicated Christian has the responsibility before Jehovah to preach the good news of the Kingdom. As we all know, it takes time, but we are thankful that someone spent time to bring the good news to us and give us the wonderful hope of God's new world, and now it is our desire to do the same for others. We all want to devote time to doing God's work, increasing that time if possible, because we appreciate how important it is.

[2] No doubt, by now you have read the article in the January 1 *Watchtower* that gives a summary of our ministerial activity throughout the world for the past year. It made us all happy to see that in the United States we had an increase of 16,049 publishers, making an average of 248,681 for the year. All together, we spent 37,232,859 hours in active preaching during the year, which is an increase of 752,169 over the previous year. But as we all noticed, the average hours for congregation publishers dropped, and in the United States it was from 9.9 hours down to 9.6. Hours for regular and special pioneers also dropped. Since this indicates an actual decrease in the amount of preaching that we individually are doing, it is of serious concern to all of us.

[3] The chart on this page gives a breakdown of average hours spent preaching by all congregations in the United States. It would be good for all of us to ask, Where does my congregation stand? Is it among the 1,738 congregations that average ten hours or more each month? This is commendable, and we encourage you brothers to keep up the good work. What about the 1,891 congregations that average between eight and ten hours? With a little extra effort on your part, you can easily move into the ten-hours-or-more bracket. That would be wonderful. If yours is one of the 704 congregations that average less than eight hours a month you will want to discuss the matter together earnestly to see how you can increase your participation in the ministry. If the 1,891 and the 704 congregations would increase their hours to an average of ten, it would mean 1,801,824 additional hours of preaching during the coming year! Just think of that. That

TIME IN SERVICE REPORTED BY CONGREGATIONS IN THE U.S.A.

	Reporting less than 10 hrs. per pub.		Reporting 10 hours or more per pub.
No. of Congs.	704*	1891*	1738‡
Av. hrs. per pub.	3.4–8 hours	8–10 hours	10–25 hours

* 44 congs., 3.4–6 hrs.; 172 congs., 6–7 hrs.; 488 congs., 7–8 hrs.

× 885 congs., 8–9 hrs.; 1,006 congs., 9–10 hrs.

‡ 690 congs., 10–11 hrs.; 444 congs., 11–12 hrs.; 604 congs., 12–25 hrs.

(*Continued on page 8, col. 2*)

★ **Continue to help new publishers to "be rich in fine works."** ★

Your Service Meetings

FIRST MEETING IN FEBRUARY

Theme: Instruction by Attention to God's Works.

5 min: Introduction, text and comments.

10 min: Talk on "Instruction by Attention to God's Works." (See "Watchtower," August 15, 1961, pp. 489-495, and February 1, 1962, p. 94.)

15 min: Question-and-answer coverage of main article "Draw Attention to God's Works."

18 min: "Presenting the Good News" —demonstrate.

12 min: Concluding comments. (Include "Record Bible Distribution!")

SECOND MEETING IN FEBRUARY

5 min: Introduction, text and comments.

10 min: New World News and Announcements.

18 min: Question-and-answer coverage of article "Increasing Time for God's Work."

22 min: Jehovah's Witnesses—Qualified Ministers.

CHAIRMAN (10 min.) Our goal as teachers is regularly to conduct at least one Bible study. Use of the new sermon on Jehovah's witnesses has stimulated considerable interest that can be developed into studies. Preparation and use of a good back-call sermon will be most helpful in achieving this goal. (See "Sermon Outlines," subject 28, theme C.)

Theme: Jehovah's Witnesses—Qualified Ministers

No formal religious training needed to teach —John 7:15, 16

Proved to be ministers by works, not letters —2 Cor. 3:1-3

Jehovah's witnesses teach Bible and live by it —2 Tim. 3:16, 17

Chairman discusses following suggested presentation with audience: 'Hello, Mr. ——. I've been anxious to talk to you again since my last visit when we discussed some interesting Scriptural facts about Jehovah's witnesses. As I explained previously, the main purpose of our work is to acquaint others with the good news about God's kingdom. Our worldwide witnessing activities have stimulated thousands to study the Bible and learn of Jehovah God's purposes. We engage in this educational work because Jesus instructed all his followers to learn the truth and then share it with others. No formal training in a religious school is necessary to accomplish this. (John 7:15, 16) The apostle Paul showed it was results of ministry, not letters from men, that proved qualifications to teach God's Word. (2 Cor. 3:1-3) Having confidence that the Bible is inspired of God, Jehovah's witnesses study it, live by it and teach it to others. (2 Tim. 3:16, 17) As ministers we are very much interested in helping others build up their confidence in the Bible and increase their knowledge of it. My visit to your home this evening is to share with you some of the things that I've learned from the Bible about God's promises to establish lasting peace on the earth. In view of present world conditions, that would be a welcome change, wouldn't it? For example, here are some of the questions that we have found answers to in the course of our study. [Read page 3, paragraph 1, "Good News" booklet.] I'm sure you would be glad to know what the Bible teaches on these subjects. [Then consider paragraph 2.]'

MODEL (10 min.) Competent publisher demonstrates sermon and starts study.

CHAIRMAN (2 min.) Are you one of those presently not conducting a study? If so, we especially encourage you to support back-call night and the third hour on Sunday, using this sermon to call on those who have shown interest. If you have difficulty, do not hesitate to request help from more experienced publishers. If we faithfully follow through we can be sure of a full share in the joys of teaching new ones.

5 min: Concluding comments. (Include remarks on the slogan, based on 1 Timothy 6:18, at bottom of page 1.)

THIRD MEETING IN FEBRUARY

5 min: Introduction, text and comments.

50 min: "A New Arrangement for Pioneers." Ask questions, as in a "Watchtower" study, and have well-prepared servants and pioneers on the platform answer and demonstrate the points. Other questions, as appropriate, may be directed to the audience. Read all paragraphs. Stimulate keen interest in pioneer service.

5 min: Concluding comments. (Include remarks on the slogan, based on 1 Corinthians 7:29, at bottom of page 4.)

FOURTH MEETING IN FEBRUARY

5 min: Introduction, text and comments.

15 min: Encouraging talk along with reading of the pioneer letter.

15 min: Report from "Watchtower" study servant on visit with congregation servant. Offer suggestions for improving attendance and the need and value of private study in preparing for this congregation meeting.

20 min: How to Obtain Your Quota of Subscriptions.

CHAIRMAN (3 min.) Discuss progress of campaign locally. Each publisher should have at least one subscription by now. Prospect for meeting congregation quota depends on how well each publisher does with personal quota. Thorough preparation of sermon material essential, as well as following Society's suggestions for taking advantage of all available occasions to present offer.

SCENE I (9 min.) After close of weekly service meeting two publishers, "Mature" and "No Sub," are discussing their individual progress toward reaching the subscription quota. "No Sub" dejectedly asks if he obtained any subscriptions. "Mature" happily replies he has two. "No Sub" asks, 'How did you do it? I've tried but have none, and almost half of this campaign is gone.' A spirited conversation is carried on as "Mature" analyzes what is lacking. When asked if he has prepared the new sermon, "No Sub" says he has it marked in his Bible but not well in mind. To question on whether he has definite schedule permitting him to spend time each week offering subscription, he answers he tries to get out at least once or twice during month. Meant to start out early in campaign, but other things came up; however, was out toward end of January. Appropriate counsel offered by "Mature." After seeing his deficiency on points just discussed, "No Sub" says he will properly prepare to give effective sermon and arrange to spend ten hours in service during month. Would now like help to make transition to present subscription effectively. "Mature" explains first essential is to be familiar with an article that has a specific point that ties in with sermon theme. Some other helpful points: "Watchtower" sees world happenings in light of Scriptures; largest circulation of any religious magazine in world, printed in 62 languages; many brief but thought-provoking articles for busy people; "Questions from Readers" deals with questions received from subscribers, etc. "No Sub" is glad for suggestions. Next would like to know how this is done. (See January "Kingdom Ministry," "Your Service Meeting.") "No Sub" is enthusiastic over prospects of applying suggestions, obtaining subscriptions and starting studies. Will prepare properly. "Mature" invites him in service; definite arrangements made.

SCENE II (6 min.) Demonstration showing "No Sub," accompanied by "Mature," making actual presentation to householder. Model sermon given, householder accepts subscription and "No Sub" starts study in "Good News" booklet.

CHAIRMAN (2 min.) Chairman interrupts as study is started. Have you obtained your quota as yet? Summarize key points of demonstration to emphasize how each publisher can obtain at least two subscriptions during campaign. Encourage all to start studies wherever opportunity exists.

5 min: Concluding comments.

FIRST MEETING IN MARCH

After brief discussion of the day's text, the meeting will be devoted to a thorough discussion of the article "Circuit Servants to Give More Personal Assistance to Publishers." Ask questions, as in a "Watchtower" study, and have a group of well-prepared servants and others on the platform answer and demonstrate the points. Other questions, as appropriate, may be directed to the audience. Read all paragraphs.

Draw Attention to God's Works (*Cont'd*)

up their interest. There is no other magazine in the world that can do more to help them find happiness, security, even life itself, is there?

[5] As we know, placing magazines and subscriptions is not our only objective. We are interested in people, and we want to turn them to the worship of Jehovah. That requires that we call back where we find interest. It is something that we should all take time to do every week, arranging to study with those who are willing. Not all will respond, but let us not miss any who are willing to be instructed by paying attention to God's works. While there is still time to do it, let us all share fully in the work of witnessing that God has given us to do.

Circuit Servants to Give More Personal Assistance to Publishers

"Get a firm hold on the everlasting life for which you were called"

Brothers, you will be interested to know that during the week of December 18-23, 1961, the Society's president and the office servant at Brooklyn Bethel held four-hour meetings with all the circuit and district servants in nine different cities of the United States. What was said to these servants had to do with the lives of Jehovah's dedicated people and how the circuit servants and district servants as shepherds of God's flock could give greater help to the individual publishers of the congregations they serve. Circuit and district servants are now applying the suggestions made. Since the effectiveness and results of what was discussed depend not only on what circuit and district servants do, but also on the cooperation of all the servants in the congregation and the publishers and pioneers, the Society thought it would be good to tell you what was brought to the attention of these servants in these special meetings.

"We, Though, Who Are Strong Ought to Bear the Weaknesses of Those Not Strong"

We all know that Jehovah has commanded us to preach the good news of God's kingdom. Year by year more preaching is done, more territory is covered and therefore more individuals take up the preaching work. They dedicate their lives to serve Jehovah. But a greater responsibility rests upon shepherds than just gathering in sheeplike ones. There must be a growth in the maturity of each person dedicating his life to God. New ones who associate with the Society come into God's flock as lambs, but they must grow up spiritually and be brought on to maturity as full-grown sheep. They must conform their lives to the life of Christ.

What did Paul mean when he said: "For, indeed, although you ought to be teachers in view of the time, you again need someone to teach you . . . you have become such as need milk, not solid food. For everyone that partakes of milk is unacquainted with the word of righteousness, for he is a babe. But solid food belongs to mature people, to those who through use have their perceptive powers trained to distinguish both right and wrong"? (Heb. 5: 12-14) It appears from what Paul said that some of the lambs did not grow up. They did not become teachers. Shepherds have a responsibility, and the circuit and district servants and other mature servants in the congregation must feed these little lambs to help them grow up and 'get acquainted with the word.' Really, their lives are at stake if they are not properly cared for. Paul says: "But speaking the truth, let us by love grow up in all things into him who is the head, Christ." (Eph. 4: 15) Yes, the former lambs ought, by this time, to be full-grown teachers. They should be able 'through use to have their perceptive powers trained to distinguish both right and wrong.' But today it appears that some have not done so, although they have the time to do so. How is it possible to learn to distinguish both right and wrong? Of course, the answer is, by studying God's Word, the Bible. But people must also use the Bible, "speaking the truth," and the best place to speak the truth is in the field.

Every circuit, district and congregation servant as well as every mature brother believes that a dedicated person wants to do the will of God. When the circuit servant checks the Publisher's Record card and sees the brother is baptized, then he knows that individual has declared himself as wanting to do God's will. A circuit servant would be very negligent if he passed a Publisher's Record card by when a dedicated publisher was only preaching the good news, say, two hours a month. If he loves his brother he is going to help his brother to gain everlasting life, as life is what each one wants! Can a circuit servant help this one? Paul would do so, as he did with Timothy. If Paul saw such a condition, can you hear him saying to the brother: "Let us by love grow up," and, "Fight the fine fight of the faith, get a firm hold on the everlasting life for which you were called and you offered the fine public declaration in front of many witnesses"? (1 Tim. 6: 12) Paul said there is one way of getting "a firm hold on the everlasting life" and that is by offering a "fine public declaration in front of many witnesses." Are you doing this?

If you are not making "the fine public declaration in front of many witnesses," will you let the circuit servant or district servant, or some other mature publisher in your congregation help you? To get a firm hold on life, say Yes. These shepherds, appointed by Jehovah God through his organization, want to help you—every one in God's flock—and they are going to try to give you personal assistance. Will you accept that assistance? Paul gave Timothy fine spiritual counsel. Circuit servants and district servants are willing to give you personal assistance, help you with your field service schedule and show you how to use what you know of God's Word. Circuit and district servants and congregation servants believe you when you say, "I have dedicated my life to do the will of Jehovah God." A mature, strong brother has the responsibility of helping each and every one of his weak brothers and sisters to "fight the fine fight of the faith" and "get a firm hold on the everlasting life." This means time praising Jehovah by being able to give sermons, follow up the interest, start and conduct Bible studies, and to help new ones associate with Jehovah's organization.

An Analysis of Our Ministry

While the preaching work is going ahead each year, some definite weaknesses have been noted in various features of our ministry. This is the main one: TIME. While the number of publishers who have been doing the preaching work is growing, *the amount of individual service time is on the decline.* For example, in 1959 congregation publishers averaged 10.4 hours per month; in 1960 it went down to 9.9 and in 1961 it dropped farther down, to 9.6. During this period regular and special pioneers also showed a decline.

Time affects back-calls. In 1959 publishers averaged 3.7 back-calls per month; in 1960 the average was down to 3.4 and for 1961 it was down to only 3.2. Bible studies are affected too and dropped from an average of 192,765 per month in 1959 for publishers and all pioneers down to 185,785 in 1961. The average has fallen for congregation publishers from .7 to .6; for regular pioneers, from 5.4 down to 4.6; for special pioneers, from 8.9 down to 7.9.

These figures pointedly tell us that there has been a downward trend on the part of the individual publishers and all pioneers, on the average, in preaching the good news of Jehovah's kingdom. This should not be. Living in the time of the end as we are, with Armageddon facing this generation with certainty, the ministry on the part of all persons should be on the increase, not on the decrease. Why? Not to build up a record of figures but, rather, because lives are at stake—the lives of all whom Jehovah has called from the darkness of this world to his marvelous light to preach the good news of the Kingdom, and also the lives of the ones who are to have opportunity to hear. (1 Pet. 2: 9) Jesus emphasized the importance of sharing in the ministry when he stated: "Not everyone saying to me, 'Lord, Lord,' will enter into the kingdom of the heavens, but the one doing the will of my Father." (Matt. 7: 21) The apostle Paul very pointedly tells us the necessity of performing the ministry, saying that, while it is with the heart one believes, it is with the mouth confession is made to salvation. (Rom. 10: 8-10) These scriptures emphasize that our salvation will come not only from knowing the truth but *also from having a part in the joyful work of the ministry.* All publishers and pioneers should feel as Paul did, who said at 1 Corinthians 9: 16: "Woe is me if I did not declare the good news!" Yes, these scriptures make it plain that if we are to please Jehovah and abound in his favor, we must not only have a knowledge of his purposes but we must have a reasonable share in doing the work he has asked his people to do before Armageddon strikes. Appreciating the import and direction of these scriptures, the Society has given much thought and consideration to the matter of what can be done to aid individual publishers in each congregation to have a greater share in Jehovah's service.

Before making pertinent suggestions, the Society wishes all to understand clearly that what is herein discussed is not to build up fine-appearing records or charts. Come Armageddon, charts and records will be of no value. Being alive is what will count. Why, then, are records, figures and quotas used now and referred to? Only to help us individually see *just what we are doing* and to aid us to see weaknesses in our ministry that need attention. It takes work to get things done. Work takes time! The preaching work we do is accurately reflected in our reports. Records tell us what is being done in preaching the good news of the Kingdom, which will result in salvation for Jehovah's people and those who listen to us. (1 Tim. 4: 16) Only with this in mind are records useful at this time. They help us to see what is necessary in connection with our ministry.

At the president's meetings with circuit and district servants various records were used to enable all to see clearly just what is being done in the ministry. Not only was counsel given with regard to circuit and district servants' taking a zealous lead in the field ministry, which they are doing, but also ways were pointed out whereby they could directly aid more individual publishers in each congregation to have a greater share in the ministry. How is this to be done? By giving more personal attention to individual publishers, pioneers and servants *through an extension of the training program.*

Field Service Hours

For the last three years the trend has been toward fewer hours spent in the field by the individual publishers, regular and special pioneers. Here is what circuit and district servants can do to aid publishers to increase their share in the ministry.

The Society has suggested the reasonable goal of at least ten hours each month in field ministry for publishers. It is appreciated and is commendable that many mature publishers are reporting much more time than ten hours each month. Such have come to know the great joy of the ministry and will continue to have the fullest possible share that they can arrange for. To help the many publishers who are averaging less than ten hours a month, the circuit servant, as he checks Publisher's Record cards on Tuesday of each visit to your congregation, will make a notation of at least one or more of these publishers. Sometime during the week—after a meeting, when visiting at their homes, having a meal with them, working with them in the field, or at any opportune time—he will personally speak with each publisher in a kind and constructive way and help him with a practical, workable schedule so as to devote ten hours each month to field service. The circuit servant will not arbitrarily make a schedule for the publishers to keep, but will discuss the matter with them and show each publisher how it would be possible for him to increase his part in God's work in accord with the publisher's circumstances. For example, say the publisher now spends two hours a month in the ministry. He has little joy from his ministry, because he is spending very little time at it. Jesus said happiness comes from giving. The more one gives, the greater his happiness. (Acts 20: 35) How can the two-hour-a-month publisher be aided by the circuit servant to increase his joy by arranging to spend ten hours a month in the ministry?

Circumstances of publishers vary, but, commendably, nearly all attend the congregation book studies. Circuit servants will encourage publishers to share in prestudy field service for one-half hour or more. With the publisher attending the congregation book study, it means only starting a little earlier from home for the study. If convenient, the publisher can attend the meeting for field service at the study location. If not convenient, he can work territory from his home en route to the study location, doing house-to-house work with magazines or campaign literature, making back-calls, or doing street work. By spending at least one-half hour in prestudy service each week, this adds up to at least two hours each month. This plus the two hours the publisher has been spending in the field service brings his activity to four hours. In a few weeks of regular witnessing he may find an interested person and get a Bible study started.

Now by starting and conducting a Bible study near home some other evening, or in the morning or afternoon, four times each month, the publisher will have another four hours in field service, which now brings the total to eight hours. (Circuit servants will be happy to start studies for publishers, as discussed later in this report.) This leaves only two hours more to be arranged for in a whole month's time to make it ten hours! Depending on the circumstances and available time of the publisher, his obligations, whether the rest of the family is in the truth, and so forth, these remaining two hours can be planned for on a weekday, a Saturday or Sunday. By going out one morning or afternoon during the week or on a Saturday or a Sunday the publisher will be able to get in two more hours' time. This will bring the publisher's total to ten hours per month, which is a reasonable amount of service, considering his circumstances. He would be able to report one home Bible study and four back-calls because he is making weekly visits. There are many other ways for one to work out a ten-hour schedule for one's quota in hours.

Circuit servants will carry a little reference book and make a note of the publisher's name and the suggestions made. On his next visit to the congregation the circuit servant will check his notebook and then pay particular attention to the ministry of this individual publisher he personally talked to and helped in the field on his previous visit, to see how he got along and the progress he made. He will commend all those whom he helped and who made progress and he will make additional suggestions if any are needed. It is the publisher's life the circuit servant is interested in.

On each visit to a congregation the circuit servant will select five publishers to talk to and personally aid and show them how they can increase their share in the ministry. It may be in his hours or maybe helping a good-hours publisher in his back-call or Bible study work in which he is weak. Circuit servants who are married will select five sisters for their wives to assist personally the same way. This will mean personal assistance being given to ten individuals on each visit. What a loving arrangement on the part of these servants of God to aid many to increase their share in God's work! The Society feels sure that all publishers who are approached by the circuit servant or his wife will appreciate this provision of personal assistance and will greatly benefit by it. Publishers need not wait for the circuit servant or his wife to approach them. Knowing of this provision for personal assistance, publishers may approach the circuit servant on his visit and ask for help. He will be glad to assist and talk over problems with as many publishers as he can while he is with the congregation. Time spent preaching the good news brings experiences, and these bring our joy. More time in the field means more peace and joy and getting "a tight grip on the word of life." —Phil. 2: 16.

In addition to rendering this personal assistance to publishers, circuit servants will continue to aid the servants and study conductors to see the importance of their taking a zealous lead in the field, at least ten hours a month, for almost invariably the health and activity of the congregation can be measured by the activity of its servants and study conductors. It may be the circuit servant will select the name of a study conductor or a servant as one of the five publishers to whom he wants to give special assistance. He will also aid these brothers to see what they can do in encouraging and aiding publishers to share regularly in the ministry. There is no compulsion about this arrangement. It is 'by love growing up.

Meetings for field service will continue to be arranged through service centers. During the circuit servant's visit and at all other times they should start on time and be dismissed on schedule so all can go to the territory without waste of time. Midweek service should also be arranged for the convenience of the publishers in each congregation. All publishers who possibly can are encouraged to support the Sunday morning field service and spend at least two hours in the house-to-house work and then an hour or so in the back-call work or conducting a Bible study. Remember, get a good taste of field service each month. Try to be at least a ten-hour publisher. Have someone help you be one and have the joy Christ Jesus had when he preached. Time spent in the greatest work on earth is time enjoyed!

Back-Call Work

A feature of our ministry that needs much attention is the back-call work. Just as average hours per publisher have been dropping for the past three years, so have back-calls. The national average now is 3.2 a month. That is less than an average of one back-call per publisher each week. To see clearly the need for making more back-calls, note what our 1961 service year averages show as set forth below.

Month. Av. Cong. Pubs.	Month. Av. Back-Calls	Month. Av. Bible St.
240,328	780,334	145,750
	- 583,000	x 4
	197,334	583,000

240,328) 197,334 (.8

The above figures show that if Bible studies are conducted each week, as they should be, out of 780,334 back-calls reported, 583,000 back-calls are made conducting Bible studies. This leaves only 197,334 extra back-calls, which, divided by 240,328, gives us .8 as the number of back-calls made apart from the studies. Our monthly average of literature placed by congregation publishers for the 1961 service year is 106,947 books, 260,516 booklets, 2,875,562 magazines, 44,456 subscriptions—a total of 3,287,481 placements of some kind each month, and yet there were only 197,334 back-calls over and above ones made in connection with Bible studies. It is true that many magazine placements cannot be followed up, but it is apparent from these figures that there is a great need for many more back-calls to be made at homes where literature was left. The Society sees much to be done in the back-call work and suggests that each publisher try to make at least six back-calls each month. One weekly Bible study will mean four back-calls each month and sometimes five a month. So the quota of six would mean one or two back-calls each month in addition to conducting a weekly Bible study. What can circuit servants do to help publishers have a greater share in the back-call service?

On going through the Publisher's Record cards at the start of his visit, he will list in his notebook a publisher who does well placing literature and who is good in hours but who is not making back-calls. He will personally talk to that one and learn why no back-calls are being made or why there is no success if he is calling back and then render personal assistance to help him see how he can share more fully in this service. If his afternoon schedule is not full, he will invite this publisher to go with him in the back-call service. Calls will be made on placements of the publisher, and studies will be started wherever possible. The circuit servant will make a note of the discussion he had with this publisher and on his next visit, when talking the matter over again, he will be interested to observe what progress has been made. Here is another way the circuit servant can give personal assistance.

Here are some things for all of us to reflect on: Is a House-to-House Record being kept? Do service centers have a

back-call night? Do study conductors and servants take the lead in this feature of the ministry? Is the third hour on Sunday being used for back-call activity? Does the training program assignment include back-call and Bible study work as well as sermon training? The circuit servant should check into these matters as he serves and he will do what he can to aid the congregation to increase this feature of their ministry, which is in need of much attention. Personal assistance for all making back-calls in a congregation may change matters considerably.

Bible Studies

As with our hours and back-calls, there has been a decline in Bible study activity. The Society has suggested the goal of one Bible study per publisher. Two hundred and forty-three congregations scattered throughout forty-eight states average one or more Bible studies per publisher. Of the 243 congregations, some are large, some small, and some medium-sized. With proper assistance undoubtedly many more congregations will soon be averaging one Bible study per publisher. Is there a need for many more to share in the Bible study service? Yes! At present only 41 percent of the publishers share in this most pleasant, joyful and rewarding feature of the ministry. Will you share in Bible study work in 1962?

When the circuit servant visits the congregation, he will note in his book one or two individuals not reporting studies and will do all he can during the week to start and turn studies over to them. At the conclusion of the Tuesday evening service meeting, the circuit servant will encourage publishers to take advantage of all opportunities to start studies when literature is placed during the week and when they are making back-calls. Publishers will be invited to let him know of studies started during the week, and Sunday evening he will advise the congregation what was accomplished. The circuit servant has as his goal starting at least two Bible studies each week. Studies he starts will be turned over to publishers working with him or, if he is working alone when a study is started, he will make an arrangement for some local publisher to take it over. When he returns to the congregation on his next visit, he will want to visit the study he started, with the publisher who is now conducting it. He will have this recorded in his notebook too.

All circuit servants are doing well in starting new studies each week. Many start two or more every week. The potential that exists with each circuit and district servant doing his part is really amazing. We have 257 circuit servants and 25 district servants, which is a total of 282. With each one starting two studies a week, there will be a total of 564 studies started weekly. Since most of the circuit and district servants are married, with their wives starting two studies also each week, there would be a total of over 1,000 new home Bible studies started each week or 4,000 a month. In twelve months the total of new studies started would be some 48,000! Publishers will want to take advantage of the opportunities to take over these studies that are started and turned over to them by the visiting servants.

Bible studies should be conducted every week for persons of good will to learn quickly and benefit the most from the study. If, due to some circumstances, the study can be conducted only three times, or two times or even once a month, it can be reported as a study, but it is much better to make it a weekly study, fifty-two hours or more of study a year, which is what a Bible study should be, if at all possible. The circuit servant will check the Bible study file on each visit to see if studies are being conducted weekly. He will also check with the publishers who conduct studies irregularly and see what can be done to make each one a weekly study. He will also check with publishers who have conducted studies for the last four or five years with persons who do not attend meetings as yet and who do not share in the service. If the publisher conducting the study has properly invited the person to meetings and to share in service, with no response on the part of the student, possibly the circuit servant will suggest that the study be turned over to a publisher who has not conducted a study. Doing so will have three benefits: It will enable one who has never conducted a study to gain experience; it will provide the person of good will being studied with an opportunity to continue taking in knowledge; and it will free the publisher who has been conducting this study for several years without any fruitage to look for someone new who may have greater appreciation.

In addition to the personal attention a circuit servant will give the publishers, he will also check the servants and study conductors to see that they are sharing in the Bible study service and that they aid others. He will also check with the Bible study servant to learn what he personally is doing in aiding publishers to share in Bible study service. The Bible study servant's assignment is not fulfilled by posting records. His main service is working with the brothers in the field, helping them to share in the back-call and Bible study service. He will also encourage publishers who have the ability to start studies with ease to train others who do not have Bible studies and turn studies over to them.

Constantly we place a great number of Bible-study aids in the field. Our responsibility toward the sheep is not fulfilled in placing literature. Rather, all publishers will want to help people who manifest good will by starting and conducting weekly Bible studies. A Bible study helps you too. It helps you ponder over the good things in God's Word. Then something wonderful happens. "By doing this you will save both yourself and those who listen to you." —1 Tim. 4: 16.

Publisher Increase

From Bible studies come new publishers. As new ones learn the truth they should be directed to the organization. This means attending meetings and sharing in the service, both of which are a part of true worship.

Once starting new persons in the service, we must help them continue to be active month after month. This requires personal assistance. An arrangement making this possible should function in each congregation. Strong, mature publishers will aid and encourage less mature ones. The circuit servant will check on his visit to see that the local congregation is rendering assistance to ones who need assistance.

On going through the Publisher's Record cards, the circuit servant will note names of dedicated publishers who have become irregular. He will personally call on these publishers sometime during the week. Their lives are at stake. The circuit servant will lovingly encourage these publishers to share regularly in worship of Jehovah.

To enjoy the great ingathering work of today and see the sheeplike ones "come," a congregation must not only start new ones in service but it must hold the publishers already started in the field work. For each publisher who starts and stops, two new publishers must be started before an increase is shown. One of the two new publishers covers the loss and the second new publisher shows an increase. Virtually every report on a congregation submitted by the circuit servant shows new publishers started between visits. However, our percentage of increase is not proportionate to the number being started, which makes clear the need for more assistance to be rendered to undedicated new publishers as well as to dedicated publishers who show signs of weakness. The circuit servant will have this in mind as he serves each congregation. He will need your help to follow through when he is gone. Let us help everyone to "get a firm hold on the everlasting life."—1 Tim. 6: 12.

Magazine Activity

Magazine activity has increased nicely. During the 1960 service year, publishers averaged 11.7 magazines per month. In 1961 the average went up to 12 per publisher. Wonderful work is being done with the magazines.

Circuit servants will work with as many publishers as possible, morning and afternoon on Saturday, which is his magazine day during his visit. He will show publishers the ease and joy of placing magazines and how magazine routes can be started. He will aid publishers who are not meeting the quota of twelve to see how they can have a greater share in the magazine service.

Ministerial Weaknesses to Be Progressively Worked On

While a number of things have been mentioned that the circuit servant will have in mind working on as he renders personal assistance to various individuals in serving the congregation, he will continue to ascertain the main weaknesses in the congregation's ministry and help the congregation see how they can overcome the weaknesses. He will not try to correct everything on one visit any more than the school servant endeavors to correct all weaknesses noted in a talk that an inexperienced brother gives in the ministry school. The circuit servant will take the main weakness first. For example, if the main weakness is hours, he will give that his attention. The next time he serves, if the congregation is averaging ten hours or better, he will look at the back-call activity. If it is weak, he will give that attention. If the congregation is averaging six back-calls per publisher, then he will give the Bible study activity attention. To a great extent, the Society has found in analyzing all of its records, if field service hours are up, back-call activity is up, Bible study activity is up and magazine placements are up. So the big thing in correcting any weakness in the ministry starts with hours being spent in the field service. Time spent in Kingdom service gets the work done.

When the district servant works with circuit servants he and his wife will personally share in this extension of the training program too. With circuit and district servants doing their part as they serve congregations, looking well to the personal interests of individual publishers as well as the overall activity of the congregations and the leadership and direction being given by servants and study conductors, the good news of the Kingdom will be preached to a greater extent than in the past. Greater joy and happiness are sure to be experienced by all the sheep in the congregation of God who courageously move forward, strong of heart, having complete hope in Jehovah in harmony with the year-text for 1962.

A New Arrangement for Pioneers

In the January, 1962, *Kingdom Ministry* it was pointed out that the percentage of publishers in the United States who are in the pioneer service has dropped to 3.4. The percentage of regular pioneers has dropped to 2.4. The Society appreciates the wonderful work that pioneers are doing. It is clearly to be seen that a 100-hour-a-month pioneer is doing the work of ten congregation publishers who average approximately ten hours a month. A special pioneer does witnessing work equal to fifteen congregation publishers in the United States. So pioneers and special pioneers are doing a very important work, and it takes time.

The joy these pioneers can get from doing this blessed work is ten or fifteen times as great as what the congregation publisher gets because more time is being spent in this grand service. They meet with more people, have more experiences and have happier relationships with others. It is a privilege extended to all dedicated persons, and everyone should give consideration to this privilege of service.

Some years ago the Society tied the pioneers in closer with the congregations by arranging for them to get their books, booklets and magazines through the congregations if they were working in a congregation's territory. In this way the Society could discontinue accounts with individual pioneers.

Later on the Society found it advisable for the congregation service committee to approve all pioneer applications, and this has aided the Society greatly in getting better representatives on the pioneer list. While these arrangements have brought the pioneers closer to the congregation, yet it is not close enough.

Think of it this way: At the present time the pioneers do not have as close an oversight of their activity by the congregation overseer as do other publishers. Surely everyone in Jehovah's organization wants to come directly under a responsible shepherd. If the pioneer is tied in more closely with the local congregation, then he will come under the supervision, help and direction of an overseer. The congregation servants are now being trained at the Kingdom Ministry School and they are able to give better supervision to pioneers and congregation publishers alike.

Pioneers have reported directly to the Society, with only the Society knowing *what* they were doing, but it did not know *how* they were doing it. The Society feels it would be better for all pioneers, regular, vacation and special, to be a part of the congregation they work with and come under the guidance of the congregation servant. This will enable the local congregation servant to oversee all the work properly in his territory, that being done by the congregation publishers as well as by the pioneers. He can give pioneers helpful counsel and spiritual assistance the same as he does the congregation publishers.

Pioneers Become Part of the Local Congregation

Starting with March 1, 1962, all pioneers working in congregation territory, whether regular, vacation or special, will turn their monthly report cards over to the local congregation servant. A Publisher's Record card will be made out for each pioneer. The pioneer's report will be posted each month on his Publisher's Record card. When posted on the Publisher's Record card, the congregation servant will initial the pioneer report card or the special pioneer report form under the Hours column. This will show the Society that the report has gone through the congregation servant's hands and has been posted. Publisher's Record cards of all pioneers will be kept in the back of the active congregation Publisher's Record cards and will be filed alphabetically.

After the congregation servant has posted the pioneer report on the Publisher's Record card he will immediately mail the pioneer report card to the Society. Please do this not later than the third of the month. If several pioneers are in a congregation, then all the cards can be put in a single envelope and sent to the Society, marked in the lower left-hand corner "Report Desk." This will save postage. The Society plans to print and send a supply of envelopes to each congregation for use in sending pioneer reports to the Society. When additional envelopes are needed they can be ordered on the regular order blank. If only one pioneer is with a congregation the congregation servant can put a postage stamp on the report card and mail it immediately without putting it in an envelope.

For the Society to complete the field service report and publish it in the *Kingdom Ministry* each month it will be necessary to receive all reports early in the month. Therefore, pioneer reports for the regular, vacation and special pioneers should be mailed to the Society by the third of the month. If the congregation report is ready for mailing by that time, send it along. Otherwise, it may be mailed separately but no later than the 5th or 6th day of the month. It takes time to tabulate a monthly report for 4,430 congregations and over 8,000 pioneers.

In the future no more report cards will be sent directly to the regular and vacation pioneers. Those working in congregation territory will get their monthly report cards and other supplies from the congregation servant, usually through the literature room. (The special pioneers will get their report slips direct from the Society once a year as they have special forms, and these are limited in number and are generally assigned in isolated territory.) The congregation servant will always see to it that he has the necessary supplies for all vacation and regular pioneers in his territory.

The Society will continue to keep a separate record of each individual regular, vacation and special pioneer and, therefore, we need all reports at the Society's office.

All pioneers will continue to be appointed by the Society and will receive their assignments through the Society as they have in the past, but they will now come more directly under an overseer's supervision in congregation territory. Of course, pioneers working in isolated territory not assigned to congregations will get their assignment directly from the Society as heretofore. Pioneers and special pioneers working in isolated territory will receive their supplies direct too, and they will make their reports directly to the Society until such time as a congregation is formed in that isolated territory. Then they will come under the congregational arrangement if they remain in that assignment.

Publisher's Record Card File

Whenever a member of the congregation becomes a pioneer his Publisher's Record card will be taken out of the publishers' file and under the "Remarks" will be written "Regular Pioneer" on the line for the month he starts this service. Then the card will be placed in the pioneer file of the Publisher's Record cards. If one transfers from being a congregation publisher to being a vacation pioneer, the same thing would be done. The reverse is likewise true: When someone leaves the pioneer service, then the congregation servant will transfer the vacation, regular or special pioneer Publisher's Record card into the regular publishers' file and will make notation under the "Remarks" column on the month's line of the change, that the individual is now a congregation publisher.

The congregation servant is always notified by the Society when a new pioneer is enrolled in the congregation's territory, and he is also notified when a pioneer is removed, so that he can make the necessary adjustments in his Publisher's Record card file and keep his records straight.

Another advantage in having the pioneers under the jurisdiction of the congregation servant is that it will enable the congregation servant to see what each pioneer is doing in the territory assigned to the congregation of which he is overseer. From the pioneer reports he will be able to see the good things that the pioneer is doing in the ministry in the territory and he will be able to talk to the pioneer about taking parts on the service meeting program. The pioneer may be doing excellent work in some particular field of service, and if it is convenient to the pioneer, then the congregation servant may arrange for the pioneer to assist at times in the service centers and in taking new publishers into the field service. More cooperation can be worked out between the congregation publishers and the pioneers. From time to time special meetings on pioneer service are put on in the service meeting program and the congregation servant will then know which pioneers to use to handle certain parts of the program because of their ability in doing the work in the field. They can often be used in demonstrations and in taking parts in the service meeting program as the other congregation publishers are. Surely they will feel more a part of the congregation, and that is how it should be.

If the congregation servant sees that a pioneer is putting in a lot of time but is not accomplishing much, he will be able to give that pioneer counsel because he has his record in the files and will be checking it every month as he does the records of congregation publishers and he can give him the assistance needed. Maybe there is a good, regular congregation publisher that can help this pioneer with the sermons, with back-calls or with Bible studies or literature placements. When a person is spending one hundred hours in the field each month he wants to use that time wisely and efficiently. An overseer wants to help pioneers become mature the same as he wants to help the congregation publishers come on to maturity in the service. If it is found that a pioneer is placing a lot of literature, but is having difficulty starting studies, then perhaps a good congregation publisher can be of assistance to the pioneer. Maybe the pioneer is starting more studies than he can handle, and some of these studies can be turned over to congregation publishers. There are wonderful opportunities for the congregation publishers and the pioneers to work together in getting the territory served with the Kingdom message. Many mutual benefits will be forthcoming for pioneers and for congregation publishers under this arrangement of having pioneers tied in directly with the local congregation in whose territory they work.

We pray that this arrangement will have Jehovah's rich blessing. When the circuit servant visits a congregation he will be able to check the Publisher's Record cards for the pioneers at the same time he goes through the congregation publishers' cards. The circuit servant will continue to meet with the pioneers Tuesday afternoon and will render whatever personal assistance he can during his week's visit. Good pioneers may be able to assist the circuit servant with his plans in aiding congregation publishers if that is desired and is convenient to the pioneer. We want to help people live.

You will be interested to know that the 1963 service year chart will also show some of the pioneers' accomplishments in the congregation territory, which will be discussed by the congregation servant at the end of each month.

More Pioneers

To assist more persons to see the privilege of pioneer service and to make arrangements for entering that service, the circuit assemblies, beginning in February, will have something to say about pioneer work. The district and circuit servants will have a meeting on Saturday afternoon with congregation publishers interested in pioneer service. Pioneers may also attend if they think it will be profitable. This meeting is to give congregation publishers the opportunity of asking questions and having them answered as they pertain to the pioneer service. Schedules might be suggested as to how one can arrange his affairs to get into the pioneer service. It may be that your problem will be answered if you are thinking about the pioneer work. The more time that one can give to preaching the good news of God's kingdom, the more joy one is going to have in the service and the greater blessing he will be to others. Publishers should always feel free to go to a congregation servant or a circuit servant to ask about the pioneer work.

Each congregation will do well to work toward the goal of having at least 5 percent of the publishers in their congregation in the pioneer service. This would be a grand thing for the witness work in your territory. Look at it this way: If a congregation had one hundred cards in its file, publisher and pioneer cards, and 5 percent of the publishers were in the pioneer work, that would mean there would be ninety-five congregation publishers averaging approximately ten hours a month, or they would spend 950 hours witnessing in that territory. If 5 percent of the one hundred were pioneers, that would mean that five pioneers averaging one hundred hours in the field service would be preaching to the extent of five hundred hours each month in that same territory. More people of good will would be found, a greater sound of "COME" would be heard in your territory. Really, what it means is that if we had 5 percent of all the publishers in the congregation in the pioneer service we would be giving a 50-percent-greater witness to the Kingdom in the territory of the congregation.

All publishers should think seriously about this matter. Our work is to preach the good news. It is our responsibility, be we congregation publishers or pioneers, to see that this good news of the Kingdom is preached in all the world for the purpose of a witness to all the nations, and then the end is going to come.

Vacation Pioneering

Maybe you cannot be a regular pioneer all year long, but perhaps during one or two months of the year you can be a vacation pioneer. Congregation servants will continue to encourage the publishers to enter the vacation pioneer work. In addition to the vacation season for individuals and families many publishers now do vacation pioneer work during their slow season of secular work. Housewives are able to do it at various times of the year. Individuals not in the best of health sometimes can put in one or two months of pioneer service during a year's time. Publishers of school age can spend their summers vacation pioneering, and often during holiday seasons they can do so. A number of congregation publishers arrange to vacation pioneer during the time that the circuit servant visits the congregation. Vacation pioneering has been a stepping-stone for many into the pioneer work. They taste the joy of this full-time pioneer service, and this has resulted in hundreds of persons becoming regular pioneers. Sometimes by vacation pioneering for a month or two it means that the individual places so much additional literature and gets so many studies started that it keeps him going as an exceptionally good congregation publisher for the rest of the year. It aids one toward maturity. It will help you get that firm hold on everlasting life.

Use the Remaining Time Wisely

All of us know that this generation is going to come to its end soon. Time is running out. The old world is fast asleep and does not want to be made aware of the nearness of this world's end. How vital it is that we act differently! Surely it is the course of wisdom to press on displaying our love and appreciation to Jehovah God by having the fullest possible share in doing the good work of preaching the good news now as Jehovah's dedicated people. We want to do Jehovah's work properly during these last days.

We of all people love life and we can 'get a firm hold on the everlasting life for which we are called' by being good congregation publishers or good pioneers. The pioneer, to be sure, is going to have more joy because he is going to be able to spend more time in the preaching and teaching activity. However, whatever you are, be a good servant carrying on true worship of the Sovereign Ruler. Let the circuit and district servants help you. Let any overseer or mature publisher in your congregation help you on to maturity. Maturity is truly necessary in gaining everlasting life. Let every one of us heed the words of Paul: "I am pursuing down toward the goal for the prize of the upward call of God by means of Christ Jesus. Let us, then, as many of us as are mature, be of this mental attitude; and if you are mentally inclined otherwise in any respect, God will reveal the above attitude to you. At any rate, to what extent we have made progress, let us go on walking orderly in this same routine." —Phil. 3: 14-16.

Pages 3 to 7 of this *Kingdom Ministry* you may want to file with your *Preaching and Teaching in Peace and Unity* booklet.

Announcements

◆ On April 8 the special public talk "Christendom Has Failed God! After Her End, What?" will be given in all congregations. Make arrangements now. Order handbills. A copy of the talk will be sent later for the speaker.

◆ Memorial this year will be on April 17, after 6 p.m., Standard Time. Printed Memorial invitations may be ordered from the Society, using the regular handbill order form. The price is 25c per 1,000; 15c for 500; 10c for 250. Please submit your order for these invitations at the same time as the order for the special public talk handbills, but on separate order forms.

◆ The April 15 *Watchtower* will be a special issue featuring the public talk "Christendom Has Failed God! After Her End, What?" The April 22 *Awake!* will highlight the theme "Early Christianity and Modern-Day Religion." Let us give these two special issues as wide a distribution as possible. Congregation publishers, plan to place at least 30 magazines during April; pioneers, 120; special pioneers, 180. Congregations should ascertain their needs and order now.

◆ Our 20-percent goal for April is 298,417 publishers. Now is the time to start working toward it by laying the foundation with those with whom we are studying.

◆ At the time this *Kingdom Ministry* is going to press the Brooklyn factory has completed and shipped 1,452,500 copies of the new Bible.

◆ It has become advisable to request that none of the Society's publications be mailed to anyone in Romania by individual publishers. Questions about helping interested persons in Romania should be referred to the Office of the President. If anyone is traveling to Romania or any of the eastern European countries, it would be appreciated if he would contact the Society at least two months before his departure.

◆ Some brothers have reported receiving replies from the Spanish Embassy in Washington that contained tracts or booklets published by the Roman Catholic Church. If you received Catholic literature in reply to your letter to the Spanish Embassy, please send *the envelope and all contents* to the Office of the President, 124 Columbia Heights, Brooklyn 1, N.Y., as soon as possible.

◆ New publications available:

From Paradise Lost to Paradise Regained —Ewe, Efik

"Look! I Am Making All Things New" —Ibanag, Pangasinan, Sepedi, Urdu

Preaching and Teaching in Peace and Unity —Dutch

Security During "War of the Great Day of God the Almighty" —Cebu-Visayan

Sermon Outlines —Afrikaans, Portuguese

When All Nations Unite Under God's Kingdom —Danish, Finnish, Swedish

When God Speaks Peace to All Nations —Bicolano, Ibo

◆ Available again in U.S.A.:

Theocratic Concordance —German

"Look! I Am Making All Things New" —Danish

"This Good News of the Kingdom" —Danish

DECEMBER SERVICE REPORT

	Pubs.	Av. Hrs.	Av. B-C	Av. Bi. St.	Av. Mags.
Sp'l Pios.	679	143.5	53.1	7.5	136.6
Pios.	6,148	91.8	31.2	5.1	101.7
Vac. Pios.	1,866	77.9	20.4	2.5	72.0
Pubs.	263,047	8.9	3.0	.6	10.4
TOTAL	271,740				

Public Meetings Held: 24,708

UNITED STATES QUOTA FOR 1962
273,549 Publishers

Presenting THE GOOD NEWS

"I Have My Own Church Literature"

1 Recently many brothers, upon offering the subscription, have been confronted with the objection, "I have my own church literature." Perhaps you have met this objection and have wondered how you could most effectively reply. Whatever your response, be positive, recognizing the superior value of *The Watchtower*.

2 Some brothers overcome this objection by tactfully stating: "As a reader of such literature you are apparently interested in finding the Bible's answer to today's troubled situation. *The Watchtower* points out the answer, consistently drawing attention to God's kingdom as the real hope, just as Jesus did, and it shows you where in the Bible you can find proof to establish your faith in this kingdom. Please note what is stated here. . . ." (Show point in *Watchtower* where Kingdom hope is established.)

3 Others say, "It is good to hear of your interest in religious matters. Jesus said people would be happy if they were conscious of their spiritual need. (Matt. 5:3) Have you noted, though, that most church journals deal mainly with the functions of the religious organization rather than actually discussing the Bible? [Allow for comment.] *The Watchtower* is completely different in this respect, for it is a Bible-study magazine. It is read by people of all religions. You will find much happiness in reading it, for it will do much to fill your spiritual need. Note how it gives the Bible answer to problems of today. . . ." (Have definite point to show householder.)

4 If a discussion opens up, then you may put to good use the fine information in *Sermon Outlines* (Subject 35, themes C and D).

5 Discuss with others the ways they overcome the objection. Think about what you will say ahead of time. Then reflect confidence that you are presenting the finest Bible journal on the earth today.

Record Bible Distribution!

1 What a grand time we had distributing the *New World Translation of the Holy Scriptures* during December! Brothers, you will be interested to know that the demand for Bibles was so great that the Society had to have extra shifts working in the factory constantly to meet the demand. Even so, by the end of December most congregations in the United States had cleared their shelves. With all working together, there were 317,530 books placed during the month, nearly all of which were Bibles. That is the highest number of books that have been placed in any one month in over nine years. Well done! Now, let us follow up on these placements and start Bible studies wherever possible.

2 And what about our 10-percent increase? Well, we did not quite reach it; we needed another 1,809 publishers to reach that goal. But we did have a 9.3-percent increase, which means that 271,740 did report. That is 19,643 more publishers than we had last December, and that is wonderful! It is evident that Jehovah richly blessed the efforts made to aid new ones to start in service, which is a vital part of our ministry. And during the months to come we want to continue to accept our responsibility before Him by personally aiding these new ones to be regular and to press on to maturity. What a privilege is ours to share in this service!

Increasing Time for God's Work *(Cont'd)*

is equivalent to the work of 15,015 publishers averaging ten hours a month for the whole year. When we see what a big difference it can make, it makes us think about it seriously, doesn't it?

4 Now how about each one of us personally? Are we satisfied with our service? Can we spend more time in God's work? If we can, we should. If each of us who are now averaging less than ten hours would increase his service to ten hours each month, not only would our congregation average increase, but the whole country would have a tremendous increase in the works of God. When we think about it, it becomes apparent that ten hours each month, which is only two and a half hours a week or about twenty minutes a day, is a very reasonable goal.

5 How can our hours in service be increased? By making and holding to a schedule. Just as we must learn to budget our money in order to meet our obligations, so we must budget our time and see that we do not spend on other things what we ought to give to God. So, whether we are regular, vacation or special pioneers, or congregation publishers, we need to make a schedule and then follow it. Let all of us who are congregation publishers make a schedule that will enable us to spend ten hours each month in God's work.

6 In our *Watchtower* study for Sunday, February 18, we will be discussing our field ministry. Throughout the study the congregation service chart will be displayed and the conductor will be encouraging us to comment on our local activity as questions deal with the various features of the ministry. It will be a very interesting and helpful study, so let us all put forth a special effort to be there and to help others to be present.

7 We all know there is much work yet to be done, and it is going to take time to do it. Yet the time remaining to do the preaching work grows shorter every day. So now is the time for all of us to arrange our affairs to have the greatest possible share in doing the works of God.

NEW WORLD NEWS

◆ Congo Republic government at Brazzaville has lifted the restriction on circulation of Watch Tower publications that has been in effect since 1950.

◆ November 11 a cyclone and flood hit the Mexican State of Guerrero; 58 publishers lost their homes; Kingdom Halls and crops were destroyed. Brothers in Mexico City sent 360 boxes of clothing, plus food, medicine and funds. Brothers well cared for and appreciative of love in New World society.

◆ New branch offices established at Douala, Cameroun, and Leopoldville, Republic of the Congo.

◆ Liberia: 591 publishers report; 842 attend district assembly; 24 baptized.

◆ Australia: Total of 18,603 attend eight district assemblies; 345 baptized. Former peak attendance was 13,825.

◆ South Africa: Total of 22,551 present at three assemblies; 503 immersed; 17,363 reporting as publishers.

★ "The time left is reduced." Use it wisely. ★

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KINGDOM MINISTRY

FOR UNITED STATES OF AMERICA

MARCH, 1962 "Be courageous and let your heart be strong. Yes, hope in Jehovah."—Ps. 27:14. VOL. V NO. 3

Prophesy with God's Loyal Organization

[1] It is a grand privilege that we have in prophesying with God's organization. Not that we of ourselves tell what the future holds, but, under the direction of Jehovah's loyal organization, we do make known what God in his Word says about the future; we announce Jehovah's kingdom. It is that message that was foretold to be preached in our day, and it is that message that *The Watchtower* is dedicated to announcing.

[2] Already two months of our *Watchtower* subscription campaign have passed. Are we meeting our quotas? Well, during the month of January 109,173 new subscriptions were obtained by the publishers in the field, and that is fine! Have you as a congregation publisher obtained half of your quota, one subscription, yet? Pioneers, have you obtained ten? Special pioneers, fifteen? It takes consistent work, but how gratifying it is to know that the Kingdom message will be regularly going into the homes of those who subscribe!

OFFER FOR MARCH
Subscription for "The Watchtower," with three booklets, for $1.

THEME FOR MARCH
Prophesying with God's Loyal Organization.—Ps. 86:2, 12.

[3] In addition to our regular house-to-house work with the offer, the expired subscription notices sent to congregations by the Society provide good possibilities for obtaining subscriptions; be sure to care for them promptly. Then, too, when a householder says he will subscribe later, do you make out the subscription slip right then? It serves as a reminder to you, and it impresses the householder with the fact that he has said he does want to subscribe. There are also many who have obtained foreign-language subscriptions, so it is good for all of us to be ready to mention that *The Watchtower* is available in many languages. Of course, where a subscription is not obtained, we always ought to be alert to offer the two current magazines for ten cents.

[4] We have all had some very fine experiences in using the current sermon, "Who Are Jehovah's Witnesses?" As one publisher wrote: It is "attracting a lot of attention and answering people's questions about our work." Use of the tract *What Do Jehovah's Witnesses Believe?* with the sermon is also helping to answer questions that many ask. Have you been using them?

[5] Of course, the more who share in sermon work, offering the subscription, the better the results will be. So, for the benefit of younger publishers and new ones who need a simpler sermon, a one-scripture sermon is outlined in this *Kingdom Ministry*. While we want to use the

(*Continued on page 3, col. 3*)

Increase Your Back-Call Work

[1] To return and cultivate the interest of persons of good will is a genuine display of love on our part for the "sheep." Could our love abound yet more in this regard?

[2] As was pointed out in the February *Kingdom Ministry* article "Circuit Servants to Give More Personal Assistance to Publishers," our back-call activity needs to be built up considerably. In the last service year publishers averaged 3.2 back-calls, and so far this service year the average remains the same. As outlined in the February *Kingdom Ministry*, our quota has been set at six back-calls per publisher. Is this reasonable? Indeed it is, for by conducting a weekly Bible study we will have four back-calls to report each month and sometimes five, which means making only one or two additional back-calls each month.

[3] Do we have the potential to make more back-calls? Yes, very much so! We are doing very well placing literature (3,287,481 placements last service year) and this we want to keep up. However, instead of being content with merely placing literature, we must be diligent to make a record of placements and within a few days or a week call back with the goal of starting studies and aiding persons who have manifested interest to benefit more fully from the literature they obtained. Many a letter is received at the Society's office saying literature was obtained, read and enjoyed—"Will you please send someone to call on us?"

[4] The chart on this page gives a breakdown of the back-call work for all the congregations in the United States.

BACK-CALLS REPORTED BY CONGREGATIONS IN THE U.S.A.

No. of Congs.	Reporting less than 4 back-calls per pub.		4 or more
	1881*	1697	755x
Av. B-C's per pub.	9–3.2 back-calls	3.2–4 back-calls	4–10 B-C's

* 284 congs., .9–2 B-C's; 1,597 congs., 2–3.2 B-C's.

x 544 congs., 4–5 B-C's; 211 congs., 5–10 B-C's.

[5] How does your congregation stand? Is it among the 211 that averaged from 5 to 10 back-calls per publisher each month? or among the 544 congregations that averaged from 4 to 5? Is it one of the 1,697 that averaged from 3.2 up to 4? Or is your congregation among the 1,881 averaging less than 3.2 per month? And how does your personal back-call work compare with that of the congregation? To average 6 back-calls per publisher calls for consistent effort.

(*Continued on page 3, col. 3*)

Prepare new ones to prophesy with God's organization.

Your Service Meetings

FIRST MEETING IN MARCH

Theme: Get a Firm Hold on Everlasting Life.

This meeting is outlined in the February "Kingdom Ministry."

SECOND MEETING IN MARCH

Theme: Prophesying with God's Loyal Organization.

5 min: Introduction, text and comments.

10 min: Talk on "Prophesying with God's Loyal Organization." (See "Watchtower," October 1, 1961, pp. 591-598, and March 1, 1962, p. 157.)

15 min: Question-and-answer coverage of main article "Prophesy with God's Loyal Organization."

23 min: Help Each One Use Current Sermon.

CHAIRMAN (2 min.) Excellent work being done with 3- to 8-minute sermons. All who can give them should continue to do so. For the benefit of newer and less experienced publishers, and younger publishers who are not yet able to give entire sermon, Society is providing simplified sermon for current campaign. May it prove useful and open way for more to develop entire sermon in time.

SCENE I (8 min.) After close of congregation book study, conductor asks if any have had interesting experiences in "Watchtower" campaign. Several good ones related. Brother Helpful notices Johnny Youthful, who seems dejected, has obtained no subs yet, wishes he could give sermon so he could share in subscription offer. Study conductor then suggests he give simplified sermon, just one scripture and the transition to offer. After introducing himself as one of Jehovah's witnesses he could say: "Many have wondered why we call from house to house. Well, it is in response to this scripture at Matthew 24:14. [Read the scripture.] You see, we want to share the good news of God's kingdom, and the best way we know how to do this is by introducing 'The Watchtower,' which announces God's kingdom." (Encouragement then given to use specific reference to appropriate article as transition and make subscription offer.) Young publisher agrees this would be easy. Asked to try it. Does well; is commended.

CHAIRMAN (1 min.) By using simplified sermon, many young publishers can share in regular offer. But what about preparing new ones for service? Would it be useful here, too?

SCENE II (5 min.) Conclusion of home Bible study with Mr. Responsive. Teacher explains great pleasure and privilege of sharing good news. (1 Tim. 4:16) Mr. Responsive says he would be willing to share in work but could not give entire sermon like his teacher. Brother Helpful asks: "What if only one scripture were involved? Do you think you could handle a presentation like this?" He replies favorably. They discuss how to present Matthew 24:14, showing that good news is such a welcome change from the great amount of bad news today. Further discussion of an effective transition and talking points on value of "The Watchtower" follows, and new publisher is prepared for service.

CHAIRMAN (1 min.) Simplified sermon seems very versatile. How would it prove useful where the householder is very busy? Let's watch.

SCENE III (4 min.) Woman answers door, but obviously is quite busy. On encountering "I'm busy" objection, Brother Helpful says: "I can see you are very busy and I won't take a great deal of your time, but if I might leave just one thought with you it would be this one from Matthew 24:14." (Then he reads the scripture, explains the purpose of his call and makes offer.) Chairman explains that if regular offer is not made due to limited time or circumstances, we can offer two latest magazines.

CHAIRMAN (2 min.) New publishers, less experienced publishers, youthful publishers, yes, each one can use simplified sermon in connection with the "Watchtower" offer. May Jehovah's blessing be fully upon this arrangement.

7 min: Concluding comments. (Include remarks on the slogan, based on 1 Corinthians 14:1, at bottom of page 1.)

THIRD MEETING IN MARCH

5 min: Introduction, text and comments.

10 min: New World News and Announcements.

20 min: Read pioneer letter; use its main points for basis of encouraging talk.

15 min: "Presenting the Good News" —demonstrate points.

10 min: Concluding comments. (Include "What Happened Here in January?")

FOURTH MEETING IN MARCH

5 min: Introduction, text and comments.

12 min: Report from school servant on visit with congregation servant. He will cover information in "Notice to School Servants," also the benefits of the school, and point out why all should regularly attend.

15 min: Question-and-answer coverage of article "Increase Your Back-Call Work."

18 min: Publisher who is studying with person of good will who is ready for service inquires of Bible study servant what would be best way to approach and prepare new one for April service. Bible study servant reviews and demonstrates pertinent points from November, 1961, "Kingdom Ministry," under "Your Service Meetings," 2d, 3d and 4th meetings, on working for increase.

10 min: Concluding comments. (Include remarks on the slogan, based on 1 Timothy 6:19, at bottom of page 4.)

FIFTH MEETING IN MARCH

5 min: Introduction, text and comments.

12 min: Question-and-answer coverage of "Congregation Organization" article "Starting New Ones to Report Service."

23 min: Helping All Publishers to Report Time in the Field.

CHAIRMAN (3 min.) Congregation overseer discusses need for all to share in service each month. Lovingly concerned that some have been irregular. Wanting to help them become regular publishers, he called on some, was able to help them work out their problem. Others may have similar problem and may profit from discussion he had. "First I called on Brother Forgetful." (From here on demonstrate with publishers as outlined below.)

DEMONSTRATION (18 min.) Brother Forgetful means well but lets the month pass and forgets to turn in a report. Overseer counsels that it is a matter of training ourselves to report promptly; explains purpose of weekly report, suggests that it be turned in when attending Sunday meetings. "Forgetful" appreciative of counsel, will be happy to report weekly. Overseer briefly summarizes importance of all reporting.

Next he talks with Sister No Help, who explains she would like to get out more often but just does not feel qualified. He knows Sister Mature would be happy to assist her, suggests they work together Sundays. "No Help" hesitates; has difficult unbelieving husband; Sunday would be difficult. Saturday would be fine. He will arrange for Sister Mature to work with her; gives her sample magazine presentation to prepare. She is thankful, enthusiastic over prospect of receiving help. (Summarize, and invite publishers with this problem to talk to you after meeting.)

Next talks with Sister Many Children. With five children she has difficulty finding time for service. He tells of another sister nearby who has four children and same problem. Suggests they cooperate in caring for each other's children so they can get out in service. She feels this is excellent suggestion, will see other sister to make immediate plans. (Briefly summarize benefit.)

Next asks Brother Little Service why report not received from him last month. Replies he felt that one hour spent in service was just too insignificant to report. Using Jesus' illustration of widow's mite (Mark 12:41-44), overseer shows that Jehovah accepts our reasonable service. By having a personal schedule we can often do even more. (Eph. 5:15, 16) Explains how one half hour in service before weekly book study would add at least two hours to monthly report. Publisher agrees that he could do more, is happy for suggestion and now realizes importance of reporting. (Summarize need for reasonable schedule adjusted to individual circumstances.)

Overseer asks Brother Confident why he missed sharing in service. "Confident," surprised, says, "I was out and I reported service last month." Overseer tactfully tells him no report was received. "Confident" repeats, "I'm sure, in fact, I'm confident I turned in a report." He is shown several slips turned in with no name. "Confident" timidly admits one is his, will be more careful with future reports. (Summarize importance of reporting promptly and accurately.)

CHAIRMAN (2 min.) Show how this loving assistance will be continued to aid all publishers to share in service each month. All sharing regularly will help us reach 20-percent goal, but, more importantly, results in salvation. —Rom. 10:8-10.

10 min: "Are You Ready for April?" —lively discussion between two energetic publishers.

10 min: Concluding comments.

CONGREGATION ORGANIZATION

Starting New Ones to Report Service

1 Each year thousands participate in the ministry for the first time. It is our privilege to help those with whom we study to see this privilege; it is also important to be sure that they properly understand what the Bible says about the personal lives of those who bear the name of God. So, while we do not tactlessly pry into their private lives, we do point out to them what the Scriptures say about honesty, relations between the sexes and drunkenness. Those whose lives harmonize with what the Bible says on such matters and who show a sincere desire to serve Jehovah should be encouraged to do so.

2 Persons who start in the service should really want to serve Jehovah and they should understand the purpose of the ministry. When such persons have an actual share in giving the witness, they should be invited to report their activity.

3 Christian parents too train their children in the field service. But the question is often asked, "When should children start to report?" There is no age limit, but when they know what they are doing and share in giving the witness because they want to, then their reports are acceptable. Parents should aid their children to share in the service and to report each month once they start.

4 Will those with whom you are studying share in the service during April? Really, to a great extent, much depends on you. Ask yourself: Have I arranged to take them to the Kingdom Hall with me? Have I acquainted them with the organization and its activities? Have I awakened in them a desire to share with others the good things they have learned? Have I helped them prepare something to say, perhaps the simplified sermon outlined under "Your Service Meetings"? Have I invited them to go along with me in service, suggesting a definite time and feature of service? By doing these things, help them in the service in April, and assist them to continue regularly serving Jehovah.

Notice to School Servants

1 The question has been raised as to the number of "G's" that may be given on any one talk in the use of the new Speech Counsel form.

2 In the October, 1961, "Kingdom Ministry," the article "New Speech Counsel Slip," paragraph three, suggests a total of two or three. This is not a hard-and-fast rule, but the most good will be accomplished if no more points are considered than the school servant can properly discuss in his counsel and no more than the student can effectively give attention to in any one talk. Both the student and the school benefit most from counsel when the school servant gives clear and specific reasons for his counsel, with examples from the talk wherever possible.

3 No one need feel that some weakness must be noted and corrected for the student to benefit from counsel. Commendation, properly given with reasons, is upbuilding because of the right examples demonstrated to all. Besides, even the most advanced students, who may receive only commendation, still have the next three points on the counsel slip to work on for the next talk and even if these are basic qualities already learned by the advanced student, his earnest attention to them in sequence will make for general improvement in all features of good speaking as well as his own particular weaknesses.

4 However, in order that no student be retarded in overcoming some "outstanding" weakness not next in order for counseling, the school servant should discuss it with the student privately so that he can begin to correct it. If advisable, this can be entered in the space "Main points on which to work" as a reminder. Private counsel is best in such instances so as not to interrupt the sequence outlined on the counsel form and so that the student will always know that the points on which he will receive counsel are the next ones in order.

5 Both the school servant and the student have responsibilities. Meet them consistently and the entire school will benefit greatly.

Announcements

◆ Congregation servants should check now to be sure they have submitted the congregation's order for Memorial invitations, handbills for the special public talk, and a sufficient supply of the special magazines.

◆ Congregation servants will arrange for the accounts servant to list on sheets of paper the names and addresses of all subscribers shown on the Subscription Record sheets since January, 1961. Each sheet should show the name of the publisher obtaining the subscription, and these should be given to the publishers by the end of March so they can invite all subscribers to attend the April 8 public talk and the Memorial.

◆ Congregations that attend a circuit assembly on April 8 will hear the regular circuit assembly public talk. These congregations may schedule the special talk for April 15.

◆ A Memorial report card is being sent to each congregation with the March statement. The congregation servant will please see that it is filled out and put in the mail promptly after the Memorial celebration, April 17. Congregations served by the circuit servant will have the ministry school and service meeting Wednesday night that week.

◆ Have you noticed that the *Watch Tower Publications Index* for 1961 contains references to the experiences published in the current *Yearbook*, as well as the one for last year? Note, for example, the listings under "Back-Calls," "Bible Studies," "Field Ministry," "House-to-House Record," "Pioneers," "Vacation Pioneer." Also under "Jews," "Marriage," "Roman Catholic Church" and others are experiences relating to the ministry. These can be put to good use in discourses, in discussions at the conclusion of home Bible studies, and in your own preparation for the ministry.

◆ OFFER FOR MAY: *From Paradise Lost to Paradise Regained* for 75c. FOR JUNE: The *New World Translation of the Holy Scriptures* and a booklet for $1. Congregations should ascertain their literature needs and order well in advance.

◆ Two new Cost List booklets are being sent under separate cover to each congregation. Congregation servants and literature servants should carefully study the introductory instructions.

◆ New publications available:

Watch Tower Publications Index, 1961 —English

Blood, Medicine and the Law of God —German

"Look! I Am Making All Things New" —Malagasy, Malayalam, Tamil

Preaching and Teaching in Peace and Unity —Ilocano

Security During "War of the Great Day of God the Almighty" —Ewe

"This Good News of the Kingdom" —Sesotho

Prophesy *(Cont'd)*

full sermon as much as possible, this will help more to share in the sermon work, and it can even be used to good advantage by mature publishers when they find householders who are too busy to listen to the entire sermon.

6 As we share in prophesying with God's loyal organization, let us always keep in mind that our goal is more than the placing of literature; it is to turn sheeplike persons to the worship of Jehovah. So we must always be alert to start home Bible studies and to give the needed personal instruction to those who show a desire for the truth. What a privilege it is to serve with Jehovah's organization in accomplishing this work!

Increase Your Back-Call Work *(Cont'd)*

6 To help us share more fully and effectively in this loving service, consider the following points: Be sure to (1) keep a record of placements, (2) arrange to have some share in back-call work each week, if possible supporting back-call night from your service center and spending the third hour on Sunday making return visits, and (3) endeavor to start at least one home Bible study and conduct it each week. The Bible study servant and all study conductors will take a zealous lead in this feature of the ministry and work with ones who wish assistance; so do not hesitate to ask for their help. When the circuit servant visits, he too will give personal attention to the back-call work.

7 With all of us having a greater share in this feature of the ministry, back-calls will increase nicely. Each one of us is invited to share in this loving service to the full, that we may direct persons of good will in the way of life.

Presenting THE GOOD NEWS

To Catholics Who Object to Jehovah's Witnesses

[1] We often hear objections from Catholic householders who are prejudiced against Jehovah's witnesses. Many of them have heard or read things written about us that caused them to form adverse opinions, but a kind and tactful approach may open the way to talk to them.

[2] Often householders interrupt the presentation to object: "I'm a Catholic and I'm not interested." We might tactfully reply, "I know that, as a Catholic, you respect the Bible very much and have been urged by the pope to read and study it constantly. Most likely you have read in your own Catholic Bible where the pope has said that one will receive three hundred days' indulgence for every fifteen minutes spent reading the Bible. Jehovah's witnesses see and appreciate the need for more people to read their Bible; so much so that we call at their homes for this very purpose. We feel it is a responsibility given by Jehovah God to help others to come to know him and his Word." (Then go into the sermon.)

[3] In Catholic communities it has been found helpful to state that the name Jehovah is described in the footnote of various editions of the Catholic Douay Bible at Exodus 6:3 and is there acknowledged to be an anglicized form of God's name. Then it is easy to go into Isaiah 43:10.

[4] In predominantly Catholic territory, this introduction has been effectively used: "I am sharing in the Christian visitation work of Jehovah's witnesses. No doubt you are acquainted with the suggestion made by a prominent Catholic official [John A. O'Brien, in *Extension*, January, 1959] that Catholics would do well to go from door to door as Jehovah's witnesses do. Perhaps some Catholics have done this, but it does raise the question, 'Why do Jehovah's witnesses go to the homes of the people, especially when they know that most people like yourself already have a religion?'" (Then go into the sermon.)

[5] Do not feel discouraged when the objection is raised. View their objection as an honest opinion that may be changed by your confident presentation of the truth. We know their life depends upon their acceptance of the message, so we should lovingly make every effort to let them hear it.

Are You Ready for April?

[1] April is almost here. Are we all ready for it? There is always much special activity during April, and for that reason it is a month filled with special blessings, is it not? We all want to have a full share in the work that has been planned; so now is the time for us to get ready. But how?

[2] First, by scheduling our time so we can attend all the meetings and share as fully as possible in the special field-service activities. Many vacation pioneered last April to have a greater share. Are you planning to do that this April?

[3] On April 8 we will all gather to hear the special public talk "Christendom Has Failed God! After Her End, What?" And on April 17 we will assemble for the Memorial, the most important meeting of the year. There is much to do by way of preparation, because we want to encourage all persons of good will to attend both of these important occasions. To assist us, the accounts servant will make a list of all subscribers in the territory and give the names and addresses to those who obtained the subscriptions. Then, starting April 1 we will all be calling on these persons, using the Memorial invitations and handbills to invite them.

[4] Right after the public talk on April 8 the special April 15 *Watchtower* will be released, and all of us, along with persons of good will, will be invited to obtain copies for distribution. The April 22 *Awake!*, also a special issue, is on the theme "Early Christianity and Modern-Day Religion." They both contain information that should be given wide distribution, but that calls for preparation on the part of each one of us. Have you placed your order with the magazine-territory servant for extra copies of these two issues yet?

[5] Also, we want to invite new ones to share with us in the ministry. Let us talk to them about it now, and in April we will try to start them in service early in the month and help them to share as often as possible. In addition to sharing in house-to-house work with the simplified sermon or with the magazines, many new ones will want to have copies of the special magazines to place with their friends and relatives. It is up to us to see that they are well supplied. A 20-percent increase in publishers, which is our goal for April, would mean 298,417 in the service. If all of us share in the ministry and encourage and help new ones, then, with Jehovah's blessing, we can make it. But April is almost here; hence now is the time for us to get ready so as to have the fullest possible share in the special activities planned.

NEW WORLD NEWS

Reports for December, though incomplete, show that over 924,000 publishers spent time in the field ministry and conducted over 625,000 home Bible studies.

Largest assembly of Jehovah's witnesses ever held in Brazil convened in Sao Paulo in December! Attendance on Sunday was 48,094; 1,269 baptized.

A five-day district assembly was held in Uruguay during December, with peak attendance of 2,324 on Sunday; the best yet! Immersion was shown on local TV stations for the first time.

During recent avalanche in Peru all our brothers from the region that was hit were in Lima for an assembly, so none were hurt.

JANUARY SERVICE REPORT

	Pubs.	Av. Hrs.	Av. B-C	Av. Bi. St.	Av. Mags.
Sp'l Pios.	716	145.9	55.2	7.7	134.4
Pios.	6,266	95.5	34.4	5.3	100.7
Vac. Pios.	1,635	80.6	23.1	2.8	73.5
Pubs.	252,284	9.1	3.4	.6	10.1
TOTAL	260,901				

Public Meetings Held: 23,362

UNITED STATES QUOTA FOR 1962
273,549 Publishers

WHAT HAPPENED HERE IN JANUARY?

The number of publishers sharing in service was excellent, and especially when considering the adverse weather in most parts of the country. This January we had 20,086 more publishers than one year ago. Very fine, indeed. While hours and magazines dropped off, back-calls and Bible studies increased nicely. We increased from 191,893 Bible studies in December up to 199,549 in January. Excellent! May all continue taking advantage of each opportunity to start and then regularly conduct Bible studies.

★ Help others "get a firm hold on the real life." Make back-calls. ★

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KINGDOM MINISTRY

FOR UNITED STATES OF AMERICA

APRIL, 1962 "Be courageous and let your heart be strong. Yes, hope in Jehovah."—Ps. 27:14. VOL. V NO. 4

BE ACTIVATED BY JEHOVAH'S SPIRIT

1 What wonderful work can be accomplished when one is activated by Jehovah's spirit! The same spirit that strengthened men such as Samson, Jesus and the apostles backs us up today in doing a preaching work that is beyond our own capacity, filling us with courage to preach fearlessly. Paul therefore urges all of us: "Be aglow with the spirit." All who are thus activated by Jehovah's spirit will be having a zealous share in the ministry during April.—Rom. 12:11.

2 Prominent in our program for the month is the April 8 public talk on the topic "Christendom Has Failed God! After Her End, What?" and the Memorial, on April 17. We all plan to attend because we appreciate the importance of these meetings, but now it would be a good idea for each one of us to make a list of those we would like to invite. We want to be sure they know about the meetings, help them to get there, and make them feel welcome when they come.

OFFER FOR APRIL

Subscription for "The Watchtower," with three booklets, for $1.

THEME FOR APRIL

Our Activation by Jehovah's Spirit. —Rom. 12:11.

20-Percent Increase

3 Another aspect of April's activity that always is a matter of keen interest on our part is reaching out for the 20-percent increase. As a stimulus toward this goal, the congregation servant will meet with the book study conductors by April 1 to discuss ways to give loving aid. All of us should endeavor to be out the first week in April; then each week as the assistant congregation servant gives a list of names of those who need help to the study conductors, it will be our privilege to offer assistance to these publishers. By working together we can help all to avail themselves during April of the greatest privilege open to man—serving Jehovah God!

4 What about helping new ones in the service? This is an especially happy service, but we must take the initiative in making arrangements. Do not hold back. If ever persons are going to get into the new world they must learn to be active praisers of Jehovah. So if those with whom you study love Jehovah God and believe his Word, point out to them that it is their privilege to share it with others, and then make definite arrangements for them to share with you in doing so. At the end of the month, if you find that the congregation has reached its 20-percent goal, be sure to mark the congregation report card "We made it!"

Special Magazines

5 We are especially favored during April with excellent issues of *The*

(Continued on page 3, col. 3)

Increase Your Bible Study Activity

1 Do you want to share in a most pleasant, joyful and rewarding feature of Jehovah's service? Then we encourage you to participate in the Bible study work.

2 What does an analysis of our Bible study activity during the first five months of this service year show? That 40.1 percent of the publishers share in this rewarding work. This means that approximately 160,000 publishers in the United States do not conduct home Bible studies. Can you make room for this profitable and joyful activity? Where does your congregation stand in this regard?

3 The chart printed with this article provides us with an analysis of the Bible study work for all the congregations in the United States. Look at it carefully. With a quota of one Bible study per publisher, is your congregation among the 243 that commendably average between one and three Bible studies per publisher? Or, among the 2,185 congregations that average from .6 to .9 of a Bible study per publisher? Or is your congregation among the 1,905 congregations averaging from .1 to .5 of a study per publisher? On an individual basis, how does your personal Bible study activity compare with that of your congregation? What can you do to increase your share in this work? Whether publisher, servant or study conductor, are you conducting at least one Bible study? Pioneers, do you conduct at least seven? Special pioneers, at least ten?

4 Ask yourself: (1) Am I taking advantage of all opportunities to start studies? (2) Am I following through on all placements? (3) Am I willing to assume this God-given responsibility to feed the sheep?

BIBLE STUDIES REPORTED BY CONGREGATIONS IN THE U.S.A.

No. of Congs.	Reporting less than one study per pub.		243
	1905*	2185x	
Av. B.S. per pub.	.1–.5 study	.6–.9 study	1-3 B.S.

* 296 congs., .1–.3; 1609 congs., .4–.5
x 1638 congs., .6–.7; 547 congs., .8–.9

(4) Am I truly Bible study conscious? If you have problems, then talk them over with one of the servants. Mature brothers will help you get started in this vital and joyful feature of the ministry.

5 Not only does a Bible study aid the student, but it helps you too. It helps you to ponder over the good things in God's Word and stay by them. "By doing this you will save both yourself and those who listen to you."—1 Tim. 4:16.

★ "Keep doing this in remembrance of me." ★

Your Service Meetings

FIRST MEETING IN APRIL

Theme: Our Activation by Jehovah's Spirit.

5 min: Introduction, text and comments.

10 min: Talk on "Our Activation by Jehovah's Spirit." (See "Watchtower," July 15, 1961, pp. 424-436, and April 1, 1962, p. 215.)

20 min: Question-and-answer discussion of main article, "Be Activated by Jehovah's Spirit."

20 min: Inviting Goodwill Persons to Special Talk and Memorial.

CHAIRMAN (3 min.) Exhorts all publishers to attend special talk and Memorial and to put forth singular effort to invite all goodwill persons. Following scenes will take place throughout month. Note points made and follow suggested presentations for inviting persons to both occasions.

SCENE I (4 min.) Accounts servant and a study conductor discuss the work of inviting all magazine subscribers to Memorial, using names and addresses of those subscribing since January, 1961. Publisher who obtained subscription will be given name and address and asked to call. If original publisher is unable to call, study conductor will arrange for another publisher to make the call and invite the subscriber to Memorial. Study conductor will give out names and addresses at next meeting at service center.

CHAIRMAN (1 min.) What could be said when calling on subscribers? Circumstances will govern this to some extent but the following suggestions will help. Take careful note.

SCENE II (4 min.) Publisher calls at home of subscriber. After friendly greeting says, "I have stopped by today to invite you to two special events held by Jehovah's witnesses worldwide. The first one is this talk on April 8, [Gives householder handbill] 'Christendom Has Failed God! After Her End, What?' [Give local information on time and place.] On Tuesday, April 17, the most important event of the year for all Jehovah's witnesses will be celebrated. It is the memorial of Christ's death. Like the apostles and other early Christians, we yearly hold this as a means of remembrance. (1 Cor. 11:23-25) We want to extend a special invitation to you as a subscriber for ['The Watchtower' or 'Awake!']. [Gives householder Memorial handbill, explains time and place, and arranges to bring him to Memorial.]"

CHAIRMAN (1 min.) We want to invite not only subscribers but all those who have shown interest and those with whom we conduct studies. Listen to this publisher as he invites his Bible student to attend.

SCENE III (4 min.) Publisher, at the conclusion of home Bible study, says to student, "We have learned much regarding the great sacrifice Jesus made for our benefit and for the vindication of his Father's name. In view of this, I know you will want to attend the memorial of Christ's last supper at our Kingdom Hall [Give local time and place]. The same observance is taking place in over 21,500 congregations of Jehovah's witnesses worldwide. We do this in obedience to the command Jesus gave his followers at Luke 22:19 [Have householder read]. This is your personal invitation to attend [Give Memorial handbill]." Continues with brief discussion of Memorial significance and makes definite arrangements to pick up Bible student so he may attend.

CHAIRMAN (3 min.) Do not forget to invite those who obtained Bibles in December as well as all subscribers. Record attendances will result as we invite and helpfully assist all persons of goodwill to attend.

5 min: Concluding comments. Cover "What Happened Here in February?" and consider local report.

SECOND MEETING IN APRIL

5 min: Introduction, text and comments.

10 min: New World News and Announcements.

10 min: Discussion by two or three study conductors, covering points and suggestions forthcoming from meeting with congregation servant.

20 min: "Presenting the Good News" —demonstrate, showing how a new one would be prepared for service and how parents will aid their children to prepare and share.

15 min: Concluding comments. Encourage congregation to use remaining time to invite persons to attend Memorial. (Comment on slogan, based on 1 Corinthians 11:24, at bottom of page 1.) Give appropriate counsel for all to take the initiative to make new persons attending feel welcome.

THIRD MEETING IN APRIL

5 min: Introduction, text and comments.

15 min: Read pioneer letter and give talk based on points in the letter.

15 min: Question-and-answer coverage of article "Increase Your Bible Study Activity."

18 min: Use of Subscription Expiration Slip.

CHAIRMAN (3 min.) When "Watchtower" and "Awake!" subscription expiration slips are received, congregation servant will see that they are immediately distributed through service centers and calls promptly made. If possible, publisher originally obtaining subscription should make return visit, and this is counted as a back-call. These are excellent source of new subscriptions. Effort should be made to start studies where possible.

SCENE I (5 min.) Study conductor approaches publisher after book study to give some expiration slips, suggests calls be made on back-call night or after Sunday morning service. Publisher asks how to make effective approach, as he has had poor results from calling with slip in hand asking if householder wanted to subscribe again. Conductor explains need to rekindle interest first. Suggests warm, friendly greeting, giving of current sermon, concluding with subscription offer. As with other interested persons, an effort should be made to start a Bible study. Publisher appreciates counsel, is invited by conductor to go with him as he makes some expired-subscription calls.

SCENE II (8 min.) At call conductor uses householder's name: "Good morning, ——. We represent the publishers of the 'Watchtower' magazine (or 'Awake!'). We are interested in all persons who are concerned about conditions today and especially those who believe in God's Word. In reading 'The Watchtower' no doubt you have increased your hope in the Kingdom we have all prayed for. As servants of Jehovah . . ." Proceeds with sermon, makes offer, directing attention to interesting point in magazine, telling that similar information will come to householder by means of subscription. Now for first time conductor lets householder see expiration slip, saying he will be glad to renew subscription so householder will not miss any more issues containing interesting articles such as one just discussed. Householder subscribes. Publisher ascertains householder has few minutes, demonstrates use of "Good News" booklet as Bible-study aid. (Chairman adds: If householder busy, then use simplified sermon as outlined in March "Kingdom Ministry.")

CHAIRMAN (2 min.) Each month Society sends out thousands of expiration slips. Summarize need for (1) promptly making calls; (2) giving sermon first to rekindle interest before offering subscription; (3) arranging for Bible study.

7 min: Concluding comments.

FOURTH MEETING IN APRIL

5 min: Introduction, text and comments.

10 min: Talk and a few questions and answers on attending the 1962 district assemblies. See article "Courageous Ministers Assemblies."

15 min: Question-and-answer coverage of "Congregation Organization" article, "An Invitation to Work Unassigned Territory." Also appropriate "Yearbook" experiences would work in well. (See "Index.")

20 min: Two or three study conductors discuss and demonstrate what they are going to do along with their service groups, in the remaining days of the month (1) to aid any who have not yet reported, (2) assist any new ones who are ready to start service but have not yet done so, (3) follow up on subscription promises and expiration slips, (4) distribute any remaining copies of the special issues.

10 min: Concluding comments, with encouragement to use the remaining weekend to the fullest advantage. (Include remarks on the slogan, based on Acts 18:25, at bottom of page 4.)

FEBRUARY SERVICE REPORT

	Pubs.	Av. Hrs.	Av. B-C	Av. Bi. St.	Av. Mags.
Sp'l Pios.	687	144.2	54.3	8.0	139.3
Pios.	6,383	90.7	32.2	5.3	98.1
Vac. Pios.	1,635	79.7	22.4	2.8	74.7
Pubs.	252,811	9.0	3.2	.6	10.3
TOTAL	261,516				

Public Meetings Held: 23,780

UNITED STATES QUOTA FOR 1962
273,549 Publishers

WHAT HAPPENED HERE IN FEBRUARY?

Another very fine report! We increased in publishers over January. In fact, only in December of this service year did we have more publishers than February. Continue lovingly assisting one another, brothers. Bible studies too commendably continue to increase. In September, 1961, 180,259 were reported; last month, 204,620. Keep up the splendid work to Jehovah's praise.

CONGREGATION ORGANIZATION

An Invitation to Work Unassigned Territory

[1] As shown in the 1962 unassigned territory booklet, a copy of which is being sent to each congregation, there remain in the United States about 900 unassigned territories. Many of these, as shown below, have not been worked for many years:

Year Last Worked	Number of Terr.
1950-57	204
1958-60	153
1961	548

[2] It is most gratifying to see that 548, over one-half of all unassigned territories, were worked last year. As a result of the fine effort put forth fewer counties remained unassigned than in any other year since 1952.

[3] This year the Society anticipates that virtually all unassigned territory will be worked. Why? First of all, with district assemblies conveniently located for all this summer, cutting down on travel and expense, the Society feels sure many more publishers and pioneers will be able to work unassigned territory during July, August and September. This will result if—

(1) congregations that worked territories last year will make application for the same or other territories this year.

(2) congregations that were unable to share last year will go over the unassigned territory booklet, select a territory, and make an immediate request for an assignment this year.

(3) pioneers who can travel 100 miles or more and then remain in an unassigned territory a month or more write the Society stating the number of pioneers who can go, their names, transportation available, the distance that can be traveled and how long the group can remain in the territory.

(4) families associated with congregations not making application for unassigned territory but who would like to work in unassigned territory or work with a small congregation needing assistance covering territory write the Society telling the number making up the group, the congregation they are with, the distance that can be traveled and the period of time that can be spent working in a territory. Many families have arranged to spend their vacations in unassigned territory the last few years.

[4] In addition to working unassigned territory during the summer months, as announced at the United Worshipers District Assemblies last summer, it is now possible for congregations to request additional territory that is available for working. If a congregation is frequently covering its territory and publishers and pioneers are in a position to travel to a nearby unassigned territory to work in it regularly, a request can be made to the Society for such territory to be added to the congregation's permanent territory assignment. Territories requested should be conveniently located so that publishers can travel there on weekends or during the week, and possibly various ones when on vacation can stay in the territory and work for a week or more. Congregations that are interested should consult the unassigned territory booklet. Circuit servants will work closely with congregation servants in following through on this arrangement.

Announcements

◆ OFFER: May: *From Paradise Lost to Paradise Regained.* June: *New World Translation of the Holy Scriptures.* July-September: *"Let Your Name Be Sanctified."* Congregations should ascertain their literature needs and order well in advance.

◆ The Society is now sending out information on 1963 around-the-world convention travel to those who wrote in response to the announcement in the January *Kingdom Ministry.* This information outlines two other tours not previously announced. One tour will be from New York to the "Holy Land" and return, including stops at the conventions in Europe and a tour of the "Holy Land" along with those traveling around the world. The trip would take about three weeks and the air fare on jet is presently $876.60 per person (adult). The other tour being arranged by the Society is from New York or Chicago or the west coast to Honolulu and return. Those traveling could also attend the assembly in Los Angeles if desired. Time required would be one week for the Honolulu assembly or two weeks for both Honolulu and Los Angeles. Air fares are: New York to Honolulu and return, $575.88; Chicago to Honolulu and return, $481.06; west coast to Honolulu and return, $266.00. These are jet coach fares as of January 1, 1962. Any brothers planning to take any of these tours should write to the Society's Travel Desk at 124 Columbia Heights, Brooklyn 1, New York, for additional information.

◆ Plan now to vacation pioneer this summer or before. It is encouraging to see that from September, 1961, through February, 1962, 8,461 vacation pioneers enrolled; whereas the year before during the same period there were 5,739.

◆ Pioneers, do not forget to give your report to the congregation servant promptly at the end of the month.

◆ May 30, Decoration Day, will be a special magazine day. Congregations should order extra magazines needed and arrange for work either in cemeteries or from house to house.

◆ Applications for unassigned territory should be submitted to the Society by May 15. Further information will be received under separate cover.

◆ Sunday morning program at all service centers during April: After considering the text, on April 1 review the sermon; April 8, discuss use of handbill and Memorial invitation in inviting persons to the special meetings on April 8 and 17; April 15, points from the special *Watchtower* to use in offering the subscription; April 22, how to make expired-subscription calls; April 29, how to make follow-up calls on those who have promised to subscribe.

◆ At the conclusion of the public talk on April 8 the special April 15 *Watchtower* will be released and both publishers and persons of goodwill present will be invited to obtain copies for distribution at 3c per copy.

◆ New publications available:

1962 *Yearbook*	—German
"Equipped for Every Good Work"	—Greek
Blood, Medicine and the Law of God	—French

◆ Out of stock in U.S.A.:

Bible #SE043	—French
Bible #33	—Portuguese
1961 *Watchtower* and *Awake!* bound volumes	—English
1962 *Yearbook*	—English
1962 Calendar	—English

Activated by Jehovah's Spirit *(Cont'd)*

Watchtower and *Awake!* to offer. You have already received instructions on the extensive distribution that has been arranged for the April 8 *Awake!* with its article "Spain Suppresses Religious Freedom." And by now you have all seen the advance copies of the special April 15 *Watchtower* and the April 22 *Awake!* that were mailed to your congregation. If you have taken time to peruse their contents, we are sure you agree that these are issues that make unmistakably clear where pure worship is carried on today and where men can turn for wise guidance in this time and a sound hope for the future. Their distribution should do much in the dividing of the "sheep" from the "goats." Let us use them well.

[6] If we are zealous in offering the magazines, it should not be at all difficult for publishers to place 30 during April, pioneers 120, and special pioneers 180. Be prepared with brief, to-the-point presentations when you go in service and have plenty of magazines with you to place. What happened in a congregation in Kentucky last April was not an isolated experience. The brothers wired to the Society to rush them more magazines, saying: "Today 19 of us out in magazine work,

(Continued on page 4, col. 3)

Presenting THE GOOD NEWS

With Special Issues

[1] The powerful messages contained in the April issues of *The Watchtower* and *Awake!* make them truly outstanding. Our territory should be covered thoroughly with them. Strive to attain your personal quota by preparing effective presentations that will arouse interest.

[2] Using the April 15 *Watchtower*, you might say the following: "Hello, my name is ——. I'm one of the many persons in this community concerned with what the future holds. Many honest-hearted persons wonder why religion has failed to stop the rising tide of delinquency, immorality and world tension and what the outcome will be. This special issue of *The Watchtower*, 'Christendom Has Failed God! After Her End, What?' frankly discusses the problem and, best of all, shows what God has purposed for the future blessing of mankind. Together with the *Awake!*, it is yours for just 10c." In some neighborhoods you may wish to feature a different article.

[3] In presenting the April 22 *Awake!* you could say: "Good morning. My name is ——. I'm sure you will agree with me when I say that the principles of Christianity have long inspired men to serve God. In this day when godliness so often seems to be lacking, the *Awake!* magazine has explored what historical records say about the powerful beliefs and practices of the early Christians and compares them with the religion of today. The results are eye-opening. I enjoyed reading this special issue on Early Christianity and Modern-Day Religion' and I'd like you to read it too. The *Awake!* and its companion are just 10c."

[4] Prepare well. Be enthusiastic and persuasive. Present the magazines when the regular offer is refused. Endeavor to leave them in every home. Assist others who need help in order that they may share in this fine work too.

Courageous Ministers Assemblies

[1] We always benefit from meeting together at district assemblies. To make it convenient for *all* to attend this year, forty-seven cities have been selected in the United States, and these are listed below:

June 29–July 1: Casper, Wyo.; Mobile, Ala.; Shreveport, La.

July 6-8: Grand Island, Nebr.; Jackson, Tenn.; Johnstown, Pa.; Ogden, Utah; Worcester, Mass.; Yakima, Wash.

July 13-15: Columbus, Ga.; Greensboro, N.C.; Hammond, Ind.; La Crosse, Wis.; Oakland, Calif.; Pomona, Calif.; Pueblo, Colo.; Saginaw, Mich.; Sheboygan, Wis.; Toledo, Ohio; Trenton, N.J.; Tucson, Ariz.; West Palm Beach, Fla.

July 20-22: Cape Girardeau, Mo.; Helena, Mont.; Jersey City, N.J.; Lexington, Ky.; Lima, Ohio; Northridge, Calif.; Springfield, Mo.; Timonium, Md.

July 27-29: Bakersfield, Calif.; Canton, Ohio; Eureka, Calif.; Fargo, N. Dak.; Jackson, Mich.; Orlando, Fla.; San Angelo, Tex.; Terre Haute, Ind.; Utica, N.Y.

Aug. 3-5: Charleston, W. Va.; Longview, Wash.; Macon, Ga.; Manchester, N.H.

Aug. 10-12: Costa Mesa, Calif.; Peoria, Ill.

Aug. 17-19: Hutchinson, Kans.

Aug. 24-26: San Antonio, Tex. (Spanish only)

[2] In most cases it will be practical for the brothers to attend the nearest assembly. However, due to the large number of people in certain metropolitan areas, the size of the cities and the size of the assembly auditoriums or stadiums, certain recommendations are being made by the Society so attendance will be in keeping with the facilities in each city. The difference in distances is slight and should affect only a very few. Please check the following list carefully to see where your circuit is assigned to attend.

Columbus, Ga.: Ga. #2; Circuit 23.

Costa Mesa, Calif.: Calif. #1, 3, 16, 20.

Eureka, Calif.: Calif. #15, 19.

Mobile, Ala.: Ala. #1, 4.

Northridge, Calif.: Calif. #6, 7, 21.

Peoria, Ill.: Ill. #6; Mo. #2.

Pomona, Calif.: Calif. #2, 4, 5, 17; Spanish 5, 9.

Toledo, Ohio: Ohio #1, 10; Mich. #1, 10.

Yakima, Wash.: Wash. #2, 5.

If your particular circuit has not been listed, you will want to attend the assembly nearest you. If your circuit is listed for a given city, then this is the location where the Society would like to have you attend if at all possible.

[3] Spanish meetings will be held at Jersey City, Pomona and San Antonio. More information will be provided later, concerning rooms, volunteer service, lapel badges, and so forth, but now is the time to decide where you will attend.

NEW WORLD NEWS

Milton Henschel served district assembly in Ceylon, with 292 at public meeting and 13 immersed. Bombay, India, 1,058 attended assembly; 27 immersed. At Ramallah, Jordan, 80 assembled, 4 baptized. In Lebanon, at Beirut 453 assembled, with 10 baptized, and 449 at Tripoli, with 9 immersed. He is now back in Brooklyn.

Brother Knorr begins Latin-American tour with dedication of new 5-story Bethel building at Mexico City. 6,852 attend public talk at Arena Mexico.

Activated by Jehovah's Spirit *(Cont'd)*

placed 610." No doubt many will be similarly blessed this year.

Continued Aid

[7] Of course, our desire is not merely to leave two magazines with a householder and then forget him. We want him to continue to receive aid. One way this is possible is by arranging for him to subscribe. This is the last month of our *Watchtower* subscription campaign, and by the end of the month each one of us should have met his quota. Have you met yours? Following through on subscription promises, expiration slips and placements of the special issues will open the way for many to subscribe, and it shows our desire to see them receive continued aid. That aid also can and should be offered in another way: By means of home Bible studies. Personal instruction is needed if persons of goodwill are to get a real grasp of the truth and take their stand on Jehovah's side. Responding to the direction of Jehovah's spirit, we have the opportunity to see that they receive that aid in many ways during April.

Those "aglow with the spirit" aid others to serve Jehovah.

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KINGDOM MINISTRY

FOR UNITED STATES OF AMERICA

MAY, 1962 "Be courageous and let your heart be strong. Yes, hope in Jehovah."—Ps. 27:14. VOL. V NO. 5

Keep Awake to Christian Responsibility

[1] Our record as a New World society shows that we have been awake to our responsibility as Christians. But it is not enough to have done so in the past; both as an organization and as individuals we must continue to do so in the days to come. There is much preaching work to be done, and the urgency of the situation impels us to share zealously.

[2] During May it will be our privilege to do this by offering the *Paradise* book from house to house. What grand results we have had with it in the past! Already some seven million copies have been printed in thirty-one languages, and this month will give many more persons the opportunity to obtain and benefit from it.

[3] Our sermon, "God's Purpose for Man," is one that most of us have enjoyed using in the past, but we all need to review it; so be sure to do that, to assure effective presentations right from the start. In addition, there is a shortened form of the sermon outlined under "Presenting the Good News." New publishers and young ones will appreciate having it to use, and others will find that it enables them to give a witness even when householders are busy.

OFFER FOR MAY
"From Paradise Lost to Paradise Regained" and a booklet, for 75c.

THEME FOR MAY
Keeping Awake to Christian Responsibility.—Deut. 10:12.

[4] Of course, giving a sermon and placing literature are not enough; it is our responsibility to continue to 'feed the sheep.' That requires much personal attention and many return calls. Our quota of six back-calls per publisher should stimulate us all to give more attention to this activity. There are plenty of persons on whom to call: those who subscribed during the *Watchtower* campaign, others who promised to do so, and many who obtained the special magazines. We want to give continued help to all who will accept it, having in mind starting regular home Bible studies. Nor should we forget those who started in the service with us during April. They, too, need continued help, in personal study, in meeting attendance and in the service, to be regular and fruitful ministers.

[5] No doubt, many new publishers will want to join with the rest of us on May 30, Decoration Day, when all congregations will have a special magazine day. Arrangements will be made to offer comfort, both to those who visit the cemeteries and in work from house to house. Appropriate for the occasion will be the June 1 *Watchtower* article "Will the Dead Live Again?"

[6] Awake ministers appreciate the responsibility that is theirs. It calls for energetic activity to keep awake and discharge it. What happiness there is in doing so!

Increase Your Magazine Placements

[1] As pointed out in the February *Kingdom Ministry*, our magazine activity increased nicely during the 1961 service year, and the nation as a whole averaged 12 magazines per publisher, the suggested quota. A wonderful work is being done with the magazines.

[2] However, in checking into the figures on magazine activity for the first six months of the 1962 service year (September through February) we note a drop in magazine averages for publishers, pioneers and special pioneers. During this period publishers in the United States averaged 11.4 magazines, a drop of .6 from the last year's average. Pioneers dropped from 103 to 99, and special pioneers from 147.3 to 141.8.

[3] The chart to the right provides us with an analysis of the magazine activity for all congregations in the United States.

[4] How is your congregation doing? Is it among the 1,016 congregations that commendably averaged from 14 to 40 magazines per publisher each month? Or is it among the 807 congregations that are above the quota, averaging from 12 to 13.9? Is it among the 1,083 congregations just short of the quota, averaging between 10 and 11.9 magazines each month? Or is it among the 1,427 congregations averaging between 2 and 9.9 magazines each month and that undoubtedly will be working for increased magazine placements in the months ahead? And how does your personal activity compare with that of your congregation? Can you increase your magazine activity? As a congregation publisher, are you placing 12 each month? Pioneers, are you placing at least 100? Special pioneers, at least 150?

MAGAZINE ACTIVITY

No. of Congs.	1427*	1083	807	1016
Av. Mags. per pub.	2-9.9 mags.	10-11.9 mags.	12-13.9 mags.	14-40 mags.

* 494 congs., 2-7.9; 933 congs., 8-9.9

[5] If you are not reaching the quota, ask yourself: (1) Am I offering the magazines when the regular offer is not taken? (2) Am I sharing in prestudy work, if only for half an hour? (3) Am I developing a magazine route? (4) Do I share in magazine day activity? (5) Am I training new publishers in this vital work? (6) If a parent, am I training my children in this productive feature of the ministry? (7) If someone says he has no money, do

(*Continued on page 4, col. 3*)

★ "Let us stay awake and keep our senses." ★

Your Service Meetings

FIRST MEETING IN MAY

Theme: Keeping Awake to Christian Responsibility.

5 min: Introduction, text and comments.

10 min: Talk on "Keeping Awake to Christian Responsibility." (See "Watchtower," February 1, 1961, pp. 82-89, and May 1, 1962, p. 286.)

15 min: Question-and-answer discussion of main article, "Keep Awake to Christian Responsibility."

22 min: "God's Purpose for Man" Sermon.

(8 min.) Encouragement by chairman for all to share fully in one-month "Paradise" book offer. Briefly develop sermon for the congregation, discussing the introduction, body and conclusion as set forth below.

Theme: God's Purpose for Man

A suggested introduction: "Good morning. I am one of a group of Christian workers calling briefly to help thinking people understand God's purpose for man. Many wonder in this day and age just what God's purpose is for man, or whether he even cares about what is happening here. We usually have a purpose in mind when doing things, do we not? [Let them reply.] Likewise, it is reasonable to expect that God has a purpose for man, and he does. To know what his purpose is helps us to appreciate why we are here and what there is to live for in the future. God's original purpose for mankind is clearly expressed here at Genesis 1:28."

1. **Gen. 1:28**—Made earth paradise to be filled with perfect humans. (Page 25, par. 26, of "Paradise" book gives talking points.)

2. After reading Genesis 1:28, take "Paradise" book out, turn to pages 20, 21 saying, "Here is an illustration of what that paradise was like," and place the book in the householder's hands.

3. Briefly comment on illustration, then say, "As we know from reading Genesis, chapter three, that paradise was lost as a result of disobedience on the part of Adam and Eve. Did it mean God's purpose for a paradise failed? Do you think it will ever be restored?"

4. **Isa. 55:11**—Positive assurance that God's purpose will come to pass. (Page 25, par. 27, for talking points.)

5. **Ps. 37:10, 11**—Earth will be filled with peaceful, perfect humans. (Page 222, pars. 11-13, for talking points.)

6. After reading and briefly commenting on Psalm 37, ask householder to turn to page 241. Comment on illustration and pose question, How will this paradise be restored? Answer: The kingdom we pray for as Jesus taught us at Matthew 6:9, 10.

Conclusion: "Now is the time to learn more about God's kingdom and his purpose for man. This publication has helped me and thousands of other people to understand from the Bible what one must do to live in this regained paradise. You may have the copy that is in your hand for the small contribution of 75 cents."

(5 min.) Call on publisher prepared in advance to give sermon.

(2 min.) Publishers relate experiences and results enjoyed using this presentation in the past.

(5 min.) Another publisher prepared in advance gives sermon, but waits until end of sermon to present book, at which time pages 20, 21 are shown, with brief comment, and then page 241.

(2 min.) Encourage all to try both ways and use presentation that works best for them. Keep in mind starting of studies when opportunity affords at time of placing book. Make definite arrangements for return call so that studies can be continued or started.

8 min: Concluding comments. Cover "What Happened Here in March?" and consider local report.

SECOND MEETING IN MAY

5 min: Introduction, text and comments.

10 min: New World News and Announcements.

20 min: Question-and-answer discussion of article "Courageous Ministers Assemblies in 1962." Give encouragement for all to arrange to attend an assembly.

15 min: "Presenting the Good News"—demonstrate points.

10 min: Concluding comments. (Comment on text [1 Thessalonians 5:6] at bottom of page 1.)

THIRD MEETING IN MAY

5 min: Introduction, text and comments.

15 min: Talk and demonstration on "Is Religion a 'Personal Thing'?" (See "Watchtower," April 1, 1962, p. 197.) Discuss its meaning to Jehovah's witnesses and demonstrate how to handle objections in the field ministry.

30 min: Demonstration of "Various Ways to Start Studies."

(2 min.) Chairman shows importance of following up all "Paradise" book placements (1) by starting studies on initial call, or (2) by using book and demonstrating its use, so starting study on return call, or (3) by using back-call sermon. Each way to be demonstrated.

(4 min.) On initial call, publisher concludes sermon with Psalm 37:10, 11, places book and says to householder: "Let me demonstrate to you how the book may be used to gain further information on God's purpose for man. The questions at the bottom of each page can help you pick out the main points in each paragraph and can be used to discuss the book with others. On page 9, paragraph 1, [turn to page 9] the question is asked, 'What is a paradise?' May I have your thought?" Chairman breaks in and remarks: "After several paragraphs are discussed arrangements are made to return next week to continue."

(4 min.) Chairman: Sometimes on a back-call a study can be started without giving a back-call sermon. Publisher demonstrates: After introducing himself, he says: "Last week I left the 'Paradise' book with you and we discussed Psalm 37:10, 11. It shows there will be an end to wickedness and that meek persons will inherit the earth. May I step in for just a few moments and show you how the book can be used to learn the Bible's teaching on paradise and its restoration? If you'll bring your copy I'll show you how it makes clear the Bible teaching on paradise." Then (as in above demonstration) publisher proceeds to demonstrate use of book.

(8 min.) Chairman discusses with audience suggested back-call sermon. Introduction might be: "Since you demonstrated sincere interest in what the Bible has to say concerning God's purpose for man, I made a special effort to come back to share with you more information on the subject. The Bible tells of many things that honest-hearted people will enjoy in the restored paradise when God's purpose for man is realized. As you will recall we referred to Psalm 37:10, 11 last week [open book to page 222, par. 11; show householder] where it shows that God will destroy the wicked, and the meek ones will inherit the earth . . ."

Righteous government to rule
(Page 222, par. 10) —Isa. 9:7

Perfect health in restored paradise, pictured by Jesus' cures
(Page 223, par. 14) —Matt. 4:23

Even death will be abolished
(Page 223, par. 17)
—1 Cor. 15:25, 26

Families to enjoy paradise conditions together everlastingly
(See picture on pages 224, 225.)

"This book was provided to help us learn how to gain life in paradise restored on earth. Undoubtedly you have wondered, 'What is a paradise? What will it be like?' Turn to page 9, paragraph 1, and see what it has to say."

Chairman: Sermon may be enlarged to include additional scriptures if desired.

(10 min.) Sermon demonstrated by competent publisher thoroughly prepared in advance.

(2 min.) Chairman: Be versatile. Choose most practical method. Start studies on initial call wherever possible or arrange definite time to return. Make accurate record and keep appointment.

10 min: Concluding comments. (Include remarks on the slogan, based on Colossians 4:17, at bottom of page 4, emphasizing the quota of six back-calls per publisher.)

FOURTH MEETING IN MAY

5 min: Introduction, text and comments.

15 min: "Yearbook" experiences encouraging pioneering (consult "Index") and brief coverage of "Congregation Organization" article "Pioneer Supplies."

18 min: Question-and-answer discussion of article "Increase Your Magazine Placements."

12 min: Talk and demonstration encouraging all to share in Decoration Day magazine activity at cemeteries or in house-to-house work. Feature "The Watchtower" of June 1, which has article "Will the Dead Live Again?" especially prepared for use during this time.

10 min: Concluding comments.

FIFTH MEETING IN MAY

Congregations having a fifth service meeting will arrange their own program, taking into consideration counsel offered by the circuit servant on his latest visit.

CONGREGATION ORGANIZATION

Pioneer Supplies

[1] So that all of you will be acquainted with the Society's arrangement for sending regular, vacation and special pioneer supplies, we are providing the following information:

[2] *Regular Pioneers:* When one is appointed to serve as a regular pioneer, the appointment letter and supplies are sent to the congregation servant. He will give to the pioneer the appointment letter, the assignment card and a weekly record sheet. Sufficient pink report cards (one for each remaining month of the service year) will be enclosed. The congregation servant will keep the cards, giving one to the pioneer at the end of each month to fill out and return to him, in harmony with instructions in the February, 1962, *Kingdom Ministry*. The congregation servant will order a year's supply (twelve cards) of pink report cards for each regular pioneer in the congregation for use the next service year when a notice appears in *Kingdom Ministry* inviting him to do so. Should a pioneer change his assignment during the service year, he should obtain the report cards needed for the remaining months of that year and take them with him to his new assignment along with his Publisher's Record card.

[3] *Vacation Pioneers:* The congregation servant will receive sufficient cards to cover the entire period of each vacation pioneer's appointment. When an extension of a vacation pioneer appointment is requested by the pioneer and approved, the congregation servant will receive additional cards. Thus these cards will never have to be ordered by the congregation servant. Vacation pioneers will keep a record of their field service on the regular Publisher's Weekly Field Service Report slips and use them to fill out and thereafter return to the congregation servant the yellow report card he provides at the end of each month.

[4] *Special Pioneers:* The Society will continue to send supplies direct to special pioneers. Special pioneers have been advised by the Society that they may turn their report form over to the congregation servant for forwarding to the office, or the special pioneer can submit his report direct to the Society's office. If the special pioneer sends his report direct to the office, he will turn in a Publisher's Weekly Field Service Report slip with the totals shown for the month so the congregation servant can take this slip and post the Publisher's Record card made out for the special pioneer.

[5] *Note:* Congregation servants will please give pink report cards only to regular pioneers, yellow report cards to vacation pioneers, and use white report cards for the congregation report. If for some reason cards are lacking, he is to supply complete information that the card asks for on a white slip of paper and send it to the Society's office in a Report Desk envelope. Two of these envelopes were sent with April statements. Additional envelopes may be ordered as needed, using the regular literature order blank. Special pioneers reporting to the Society should also use the Report Desk envelope.

Courageous Ministers Assemblies in 1962

[1] All of us should be planning to attend one of the district assemblies scheduled for July and August. Assembling together is upbuilding and it brings joy to Christian hearts to be dwelling in a New World atmosphere, even for a few days, while congregating to take in the timely spiritual food that Jehovah has for his people. It is a good thing, too, to encourage and arrange for goodwill persons associated with our congregations to attend.

[2] Along with this *Kingdom Ministry* you will be receiving Room Request forms. The instructions are to be carefully considered in a service meeting six to eight weeks prior to the assembly. Do not send these to the Society, but mail them to the convention headquarters address for the city where you will attend, doing so not earlier than six weeks prior to the assembly dates. Addresses are listed on the back of the lower part of the Room Request form. Volunteer Service forms are being sent to all congregations, and all desiring to serve their brothers at the assembly will want to fill out the form completely and return it to the congregation servant, who will sign it and mail it to the convention city where you will be attending. A great deal of work is required for successfully operating a convention. It is a joyful privilege to render faithful service on behalf of our brothers, and many hands lighten the task.

[3] In the April *Kingdom Ministry* the Society made recommendations of particular cities that certain circuits should attend in order for the facilities adequately and comfortably to accommodate those attend-

(*Continued on page 4, col. 2*)

Announcements

◆ Have you selected an unassigned territory and made application for it? Congregations are requested to do so by May 15. Pioneers, too, who can travel at least a hundred miles and then remain in unassigned territory a month or more are requested to write the Society immediately. Likewise, we want to remind families that would like to work unassigned territory or with a small congregation needing assistance to inform the Society as soon as possible, as outlined in the April *Kingdom Ministry*.

◆ All baptized publishers who have reported regularly for the past six months and who can arrange to do so are invited to vacation pioneer this summer. Obtain your application blank right away and turn it over to the congregation servant after you have filled it out.

◆ OFFER: June: *New World Translation of the Holy Scriptures*. July-September: *"Let Your Name Be Sanctified."* For unassigned territory the offer will be a year's subscription for *The Watchtower* and one bound book, for $1.50.

◆ It has become advisable to request that none of the Society's publications be mailed to anyone in Hungary by individual publishers. Questions about helping interested persons in Hungary should be referred to the Office of the President. If anyone is traveling to Hungary or any of the Eastern European countries, it would be appreciated if he would contact the Society at least two months before his departure.

◆ Many of Jehovah's witnesses have inquired about making gifts to the Society and about writing wills so that their wishes will be carried out after death. An informative memorandum covering these matters is available to anyone who desires a copy. Write to the Society's Legal Office, 124 Columbia Heights, Brooklyn 1, New York.

◆ New publications available:

From Paradise Lost to Paradise Regained —Twi

"Let God Be True" —Efik, Turkish, Xhosa

"This Means Everlasting Life" —Icelandic, Korean

"Your Will Be Done on Earth" —Italian, Portuguese

You May Survive Armageddon into God's New World —Cebu-Visayan

Basis for Belief in a New World —Hungarian

When God Speaks Peace to All Nations —Malagasy, Polish

Preaching and Teaching in Peace and Unity —Sesotho

Tract 1—*What Do Jehovah's Witnesses Believe?* —Citonga (N. Rhodesia), Kpelle

Tract 5—*Hope for the Dead* —Ewe

Tract 8—*Life in a New World* —Bassa, Citonga (N. Rhodesia), Ewe, Ivatan

Tract 9—*The Sign of Christ's Presence* —Bulgarian

◆ Out of stock in U.S.A.:

Valera Bible —Spanish

1961 *Awake!* bound volume —Spanish

Jehovah's Witnesses—the New World Society —English

◆ Available again in U.S.A.:

"New Heavens and a New Earth" —Japanese

What Has Religion Done for Mankind? —Japanese

Presenting THE GOOD NEWS

With a Simplified Sermon

[1] How enjoyable it is to offer the *Paradise* book in our house-to-house ministry! In order to help many more share in this activity, a simplified sermon has been found advantageous. New publishers and young ministers, not having progressed to the point of giving three- to eight-minute sermons, will, nevertheless, want to share in offering the *Paradise* book. Then too, all of us should be prepared with something short and to the point to say when the householder is really busy.

[2] "Good morning. My name is ——. I am making brief home visits to encourage a better understanding of the Bible and of God's purpose for mankind. No doubt you have wondered what God's purpose was in creating the first man and placing him on earth." (At this point take *Paradise* book out and open to pages 24, 25. Read Genesis 1:28, found in paragraph 26.) "Although paradise was lost by Adam's disobedience, God has purposed to restore it as promised in the Lord's Prayer." (Refer to what Matthew 6:9, 10 says as you turn to page 241 and comment on illustration.) "I know you will want to read this Bible-study aid which will help you understand more about God's purpose for mankind. This copy is yours for only 75 cents."

[3] "Hello. My name is ——. I am engaged in a Bible educational work and am very happy to find you at home. Today many people are wondering what the future holds and display a desire for peaceful and righteous conditions on earth. God's purpose for mankind holds out this hope for the near future. Honest-hearted persons pray for the restoration of paradise conditions on earth when they say the Lord's Prayer." (Refer to what Matthew 6:9, 10 says as you open *Paradise* book to page 241.) "Wouldn't it be a blessing to live on earth with conditions such as illustrated in this picture? So that you may gain more understanding about God's purpose to restore paradise, this Bible-study aid is yours on a contribution of 75 cents."

[4] Parents, help your children prepare one of these short sermons. Then work with your children in the service and show them the effectiveness of these short sermons. Publishers who recently started new ones in service should help them learn one or both of these presentations and work with them in the field. Show them the practicalness of using these short presentations. Also, let all of us be alert to use them when meeting a householder who is really busy.

MARCH SERVICE REPORT

	Pubs.	Av. Hrs.	Av. B-C	Av. Bi. St.	Av. Mags.
Sp'l Pios.	693	148.2	56.1	8.0	148.3
Pios.	6,616	98.5	34.5	5.4	111.1
Vac. Pios.	2,441	85.9	24.8	3.0	85.8
Pubs.	260,884	10.5	3.6	.6	12.6
TOTAL	270,634				

Public Meetings Held: 23,796

UNITED STATES QUOTA FOR 1962
273,549 Publishers

WHAT HAPPENED HERE IN MARCH?

Even a quick glance at our report tells us we certainly were aglow with the spirit. 9,118 more publishers than in February! And, average hours, back-calls and magazines all went up. For the first time since October our hours have been over ten per publisher. Well done, Kingdom publishers! All pioneers too are to be commended for increasing their hours, back-calls and magazines.

We obtained 126,544 new subscriptions, to compare with 110,368 in February. And Bible studies continued shooting upward. In fact, they rose from last month's 204,620 way up to 214,428, which makes a new peak, surpassing by far the 207,138 of October, 1959. With so many Bible studies being conducted and all of us aglow with the spirit, anxiously we will await the April report and all congregations being able to say "We Made It" for the 20-percent increase.

NEW WORLD NEWS

◆ On his recent service tour Brother Knorr has served the brothers in Mexico, Guatemala, British Honduras, El Salvador, Honduras, Nicaragua, Costa Rica, Panama, Colombia, Venezuela, Netherlands Antilles and Puerto Rico; dedicating new Kingdom Halls in Guatemala, Nicaragua and Netherlands Antilles, and new branch buildings in Mexico and Honduras. Construction of new branch office and missionary home begun in Nicaragua.

◆ Branch office now operating in Iceland. Sixty-four report service in January.

◆ Work of Jehovah's witnesses officially recognized in Cameroun; 6,224 in service in February.

◆ Kenya recognizes Jehovah's witnesses, permitting brothers all to assemble together.

Magazine Placements *(Cont'd)*

I offer to accept something in trade? Remember, it takes only three magazines per week to reach the quota of 12 a month. If you have difficulty in reaching this goal, talk the problem over with your study conductor, the magazine-territory servant, your congregation servant or the circuit servant. They sincerely want to help you to be successful in this fascinating feature of the ministry. Where possible, they will be glad to arrange for you to work with a publisher who has good magazine placements so you can improve your effectiveness.

[6] It is good for all of us to have a proper perspective of the magazine work. It is not merely to cover territory or prepare the territory for the regular offer. Many now in the New World society received their first taste of the truth from one of the magazines. This is an excellent and important means of spreading the good news. May we individually share in it to the full.

Courageous Ministers Assemblies *(Cont'd)*

ing. Please note this again if your circuit is one of those involved.

[4] Remember, the San Antonio, Texas, assembly will have an all-Spanish program. Pomona, California, and Jersey City, New Jersey, will include Spanish programs.

[5] The Quebec City assembly will have an all-French program. There will be no English sessions.

[6] Meal tickets have been mailed to all pioneers who are eligible by reason of having been on the list by January 1, 1962. Treat them as money; do not lose them, as no others will be issued to you. Take them to the convention with you.

[7] You may advertise the assembly en route to the convention city by obtaining and wearing an attractive lapel card prepared to fit the holder that you have been using at conventions for the past several years. Congregation servants should order the cards and celluloid holders as needed for their congregations. The cards cost 1c each and the celluloid holders 5c each. Spanish cards may be ordered at 1c each. No bumper signs are being provided this year.

[8] Be courageous and positive in your plans to attend the convention. Show love in whatever manner you can by assisting others to attend the Courageous Ministers Assemblies of Jehovah's witnesses in 1962.

★ **"Keep watching the ministry." Make back-calls.** ★

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KINGDOM MINISTRY

FOR UNITED STATES OF AMERICA

JUNE, 1962 "Be courageous and let your heart be strong. Yes, hope in Jehovah."—Ps. 27:14. VOL. V NO. 6

Joy in New World Associations

1 What a happy time it will be when this old world is gone and we can forever enjoy New World associations! But why wait? Now is the time to start enjoying the fellowship of those who are living by New World standards. Now is the time for us to meet together, study together and work together to bring praise to Jehovah and to aid others to find joy in New World associations.

2 During June we have a particularly joyful work to do, one that we are going to enjoy doing together. In nearly all the English-speaking world we will be offering the *New World Translation of the Holy Scriptures*, along with a booklet, for only $1. There are so many opportunities to place it. Principally, of course, we will be offering it from door to door. In addition, there are those with whom we conduct studies and the persons who have obtained *Watchtower* subscriptions and copies of the *Paradise* book, many of whom, being acquainted with the new Bible through the publications they already have, will be anxious to get a copy. Then, too, last December some publishers were averaging more than one Bible every day of the month by offering it to neighbors, relatives, workmates, salesmen—yes, everyone they met. The possibilities are almost unlimited; make use of them all.

3 The new sermon will help us to impress people with the importance of reading the Bible and the advantage of reading it in modern-day English. You will find the sermon simple, appealing and to the point. In addition to studying it together at the service meeting and reviewing it at your service center the following Sunday morning, rehearse it at home—if possible, with other members of the family or with your service companion. Preparation will make your delivery effective right from the start. For those who need a briefer presentation there are suggestions under "Presenting the Good News," and, of course, all of us should be ready to use such a brief presentation when the householder is too busy to listen to the full sermon.

4 You will find placing the Bible easy if you have specific texts ready to show the householder to demonstrate its clarity of rendering. With this in mind, you may want to carry with you *The Watchtower* of October 15, 1961, with its chart of comparative renderings. It will also be helpful to review these at the service center on a Sunday morning early in the month. We have a priceless treasure in the *New World Translation* and we are going to enjoy sharing it with others.

5 Of course, our goal is to do more than place Bibles; it is to help persons of goodwill to understand them. So we need to be alert to start studies wherever possible.

6 As we know, to get the best results in the service and so enjoy it to the full we must spend time in it regularly. And what is our goal? Ten hours for each congregation publisher. Are you personally reaching that quota each and every month? Have you actually sat down and worked out a practical schedule that will enable you to do so? If not, do it now. By keeping our work well organized we are able to accomplish the most in aiding others to find joy in New World associations now, and that to Jehovah's praise.

An Excellent April Report

1 Yes, the report for April was excellent. You will be as pleased as we were, brothers, to see how Jehovah has blessed our efforts with an all-time peak of 286,908 publishers. This is 13,777 more publishers than any other month to date. It is encouraging to see we achieved a 15.4-percent increase, and equally as gratifying is to see that publishers averaged 10.2 hours!

OFFER FOR JUNE
"New World Translation of the Holy Scriptures," and a booklet, for $1.

THEME FOR JUNE
The Joy Found in New World Associations.—Ps. 122:1.

2 Our use of the special magazines and fine efforts also had blessed results. There were 5,002,888 magazines placed during the month of April. And from January through April 475,016 subscriptions for *The Watchtower* and *Awake!* were obtained, the greatest number yet during any campaign.

3 Another excellent feature of the report is the Memorial attendance. There were 474,196 who attended this year, whereas last year we had 451,356, an increase of 22,840. This is thrilling because it demonstrates the potential for growth before us. What a blessed privilege and responsibility we have to help these many thousands to gain an accurate knowledge of the truth and to bring them on to Christian maturity! (Heb. 6:1) And one more happy thought: we had 10,821 ministers in the pioneer field—the highest number to date, surpassing the previous high of August, 1959. See April Service Report, page 2.

4 As we pause to reflect on the blessings received during the special April campaign, what do we see? The pleasant prospects of a wonderful expansion work in the months to come. April saw many persons in the witness work for the first time. It is our responsibility to keep on helping these "to work at good, to be rich in fine works."—1 Tim. 6:18.

★ **As children of light, place the Book of Light.** ★

Your Service Meetings

FIRST MEETING IN JUNE

Theme: The Joy Found in New World Associations.

5 min: Introduction, text and comments.

10 min: Talk on "The Joy Found in New World Associations." (See "Watchtower," May 15, 1961, pp. 296-307, and June 1, 1962, p. 349.)

15 min: Question-and-answer discussion of main article, "Joy in New World Associations."

22 min: Sermon: "God's Word, an Inspired Guide."

CHAIRMAN (2 min.) Each one of us will want to offer the Bible enthusiastically to all we meet in June. It is satisfying to place the "New World Translation" with people, because we know that it contains the word of life and in language that everyone can understand. The sermon is simple and to the point; it should be easy for everyone to use. (See "Sermon Outlines," Section 3A, "Bible.")

CHAIRMAN (10 min.) With sermon prominently outlined for all to see, chairman conducts lively and informative discussion of introduction, scriptures, transitions and presentation of Bible. Emphasize key points and logical development of sermon. Capable publishers should be assigned in advance to prepare points to suggest.

Theme: God's Word, an Inspired Guide

Bible inspired, helps us to meet problems of life with success
—2 Tim. 3:16, 17

Gives us hope for the future
(Paraphrase Rom. 15:4)

Shows that Kingdom will soon bring peace, security right here on earth
—Mic. 4:3, 4

Taking in of such knowledge means life
—John 17:3

Suggested introduction and transitions: "In these days when there are delinquency and insecurity all around us, you have no doubt asked: What does the future hold for us? Where can we find a reliable guide to help us cope with the problems of life? The best place to go is the Bible, and this scripture shows why. [Read 2 Tim. 3:16, 17.] So it is right in the Bible that we find guidance inspired by God, which is what we need to 'set things straight' in our own lives. It also gives us hope for the future, as pointed out at Romans 15:4, where it shows that these things were written for our instruction, that we might have hope. And what is the hope that it gives us? See what it says at Micah 4:3, 4. [Read it.] Only God by means of his kingdom can do that, and the Bible shows us that he will and that these things will come to pass right here on earth. Knowledge of that sort is vital to each one of us, as John 17:3 shows. [Read it.] For that reason each one of us needs to read the Bible, but read it with understanding. No doubt, you have often said, 'I wish the Bible were easier to understand.' Well, it is easier to understand when you read it in the living language of our day. It is just such a modern-language Bible I have been using here, and it was not a bit difficult to understand, was it? [May want to use other examples of clear rendering. See 'Sermon Outlines,' 57B; also chart in October 15, 1961, 'Watchtower.'] A copy of this Bible is yours, with this Bible-study aid, for just $1." After placement is made, offer to demonstrate for householder how to use the booklet and Bible together.

CAPABLE PUBLISHER (8 min.) Well-rehearsed presentation of sermon to emphasize its effectiveness.

CHAIRMAN (2 min.) For each publisher to share effectively in Bible distribution during June, review and rehearse sermon at home immediately. Parents should aid children to learn it (or one of the briefer presentations). Endeavor to start Bible studies on initial calls wherever possible.

8 min: Concluding comments. Cover April report. (Include remarks on the slogan, based on 2 Peter 1:19, at bottom of page 1.)

SECOND MEETING IN JUNE

5 min: Introduction, text and comments.

10 min: Talk on "District Assemblies in 1962."

15 min: Question-and-answer coverage of article "Are You Conducting Productive Studies?"

20 min: "Presenting the Good News" —demonstrate points and in a talk cover experiences in placing the "New World Translation." (See "Watchtower," June 1, 1962, p. 350.)

10 min: Concluding comments.

THIRD MEETING IN JUNE

5 min: Introduction, text and comments.

10 min: New World News and Announcements.

15 min: Talk by assistant congregation servant encouraging all to make ten-hour quota a goal that they personally meet each month. Discuss local problems. Need personal schedule, but do not make it so tight it will not work.

20 min: Demonstration: Youthful Ministers Wisely Use Time.

(2 min.) Chairman discusses the importance of using time wisely, theocratically. Real security is in remembering and serving Jehovah.—Eccl. 12:1.

SCENE I (3 min.) Two youths discuss plans for the summer. One, still of school age, tells that he is going to do just as little as possible on his vacation—just a little hiking, fishing, but mostly loafing. The other has just graduated and tells of his big plans for a lucrative job. Neither plans to pioneer.

CHAIRMAN (3 min.) While some relaxation is good for one and a young person who has finished school usually must give some thought to secular work with which to support himself, there is other more important activity that should dominate one's thinking. Parents can do much to inculcate spiritual aspirations for the pioneer ministry in youths and should do all they possibly can to this end. How much better it would be to hear remarks such as these from youths . . .

SCENE II (4 min.) Two different but theocratically-minded youths discuss plans for the summer. One, still of school age, has already scheduled vacation pioneering and awaits receipt of his appointment. He is elated over prospects of working with the other one, who has graduated and has just received his appointment for regular pioneer service. Both talk about the future and hope to increase their privileges of service as special pioneers, missionaries, in Bethel service, etc. Both are thankful for aid from parents and opportunities they have to serve Jehovah.

(6 min.) Chairman commends such thinking and planning. Then calls back first two youths and encourages them to consider seriously the course being pursued by the two theocratically-minded youths who have arranged to pioneer. The youth still of school age expresses sorrow he did not plan to vacation pioneer and wishes it was not too late to apply. Chairman tells him it is not too late, hands him the vacation pioneer application blank and suggests he fill it out right away. The other is encouraged to view his future theocratically. Is he really storing up treasures in heaven? (Matt. 6:19-21) Why not get a part-time job and pioneer? Expresses appreciation for counsel, asks about requirements for enrollment. Is thankful for suggestions and will make plans to vacation pioneer until he can qualify to be enrolled as a regular pioneer.

(2 min.) Chairman encourages youths to make wise use of summer months and to plan their future wisely. Parents are encouraged to cultivate pioneer spirit in their children. Best way for parents to do this is to be an example by vacation pioneering with children. If they have graduated from school, youths should give serious consideration now to plans to pursue a career as a pioneer. Use time wisely as vacation or regular pioneers.—Eph. 5:15, 16.

10 min: Concluding comments. Include local experiences in placing the Bible. Comment on the slogan at bottom of page 8.

FOURTH MEETING IN JUNE

5 min: Introduction, text and comments.

10 min: Experiences related by local publishers on how they personally came to an appreciation of the importance of baptism.

15 min: Question-and-answer discussion of "Congregation Organization" article on "Helping New Ones to Dedication and Baptism."

20 min: Talk and demonstration of points in article "Avoid Unprofitable Questions." (See "Watchtower," June 15, 1962.)

10 min: Concluding comments.

FIFTH MEETING IN JUNE

Congregations having a fifth service meeting will arrange their own program, taking into consideration counsel offered by the circuit servant on his latest visit.

APRIL SERVICE REPORT

	Pubs.	Av. Hrs.	Av. B-C	Av. Bi. St.	Av. Mags.
Sp'l Pios.	691	147.2	56.8	7.9	168.0
Pios.	6,662	96.4	35.6	5.3	120.0
Vac. Pios.	3,468	83.9	25.4	2.9	94.3
Pubs.	276,087	10.2	3.7	.6	13.6
TOTAL	286,908				

Public Meetings Held: 27,736

UNITED STATES QUOTA FOR 1962
273,549 Publishers

MEMORIAL REPORT

	1961	1962
Total Memorial attendance	451,356	474,196
Number of partakers	6,019	5,756
Number of public mtgs.	4,318	4,563
Attendance at public meetings	292,305	314,089

Progressive SPEECH TRAINING

Introduction

1 This is the first of six installments of material especially designed to aid you to make the greatest possible progress in your training in the Theocratic Ministry School. It will enable you to know just how to acquire the characteristics that mark an effective speaker and teacher. It will also make it possible for those who offer counsel to be most helpful in contributing to that advancement.

2 Each one of the points listed on your Speech Counsel slip will be discussed separately in this series of articles. Rather than consider all the points under "Preparation" before handling any of the counsel on "Teaching" and "Speaking," we will take up points of counsel under each of these headings early in the series. In that way you will have available as soon as possible the material you need for use in the school. (In these articles "P" is used to refer to the heading "Preparation," "T" to "Teaching," and "S" to "Speaking." The number that follows the letter, as with P1, corresponds with the numbering under that heading on your Speech Counsel slip.)

3 You will find that, to use this material to the best advantage, you will want to follow these steps in preparing your talks, doing so in this order: (1) Reread the articles in this series dealing with the speech qualities next in line for consideration on your Speech Counsel slip. (2) Read or gather the material to be presented. (3) Decide on the purpose of the talk and determine the type of person or audience to whom it will be presented. (4) Organize and outline the material, keeping in mind your audience and the purpose of your talk and considering how these govern the way in which you will apply the points on which you are to be counseled. If you follow these four steps in order, each talk you give, regardless of the experience you have had in the past, should reflect improvement in your speaking and teaching ability.

4 To simplify the matter for you, the articles in this series will generally break down each of the points on the Speech Counsel slip into several aspects, designating them "a," "b," "c," and so forth. These pinpoint the factors to consider in determining whether you have mastered that particular point on the counsel slip. With this help there should never be any doubt as to what is meant by any point on the Speech Counsel slip or how to carry it out.

5 New speakers are not expected to work on every aspect discussed in these articles in connection with a point of counsel. Give attention to the first one (designated "a"), or possibly two ("a" and "b"), and reserve the others for the next coverage of the counsel slip. However, advanced students should endeavor to employ every applicable aspect of each quality in line for counsel.

6 The school servant, for his part, will find this material invaluable in giving counsel. Reference to the list of factors involved in each point of counsel (found in the first paragraph of each article) will enable him to put his finger on the counsel that will do the most good. Not only will he be able to tell the speaker that he did well on a certain point on his counsel slip, but he will be able to tell him what made it good. And if he suggests that the student work on the point another time, he will be able to tell him just how to go about it.

7 Of course, after counsel has been given, the student who has a keen desire to advance is going to apply it in his everyday speech as well as in preparation of succeeding talks in the school.

8 While these articles are designed for the school, they should not be overlooked in preparing and delivering any talk, whether for a service meeting, a public meeting, a door-to-door sermon or any other. Thus a brother giving exhortation at a service meeting would do well to reread such articles as "Informative Material," "Main Points Made to Stand Out," "Scripture Application Made Clear" and "Warmth, Feeling." A brother giving a public talk on Bible doctrine would consider articles such as "Convincing Argument," "Logical, Coherent Development," "Repetition for Emphasis" and "Audience Helped to Reason," among others. (These articles will appear later in the series.)

9 Both student and school servant should remember that training is progressive. If you pay attention to your teaching, each talk will give evidence of advancement, and that to Jehovah's praise.

P1. Informative Material

10 a. Specific; b. to *your* audience; c. practical value; d. accuracy of statement; e. additional clarifying material.

11 This quality of speech involves *what* you say; it also involves your choice of what you say. To be enlightening and upbuilding, the ideas conveyed through informative speech should make God's Word understandable and help us conform to God's requirements. Thus, many facts and details may and should be included in a talk, but they should magnify Jehovah's purpose, not the knowledge or background of the speaker. Too, if questions remain in the minds of the audience, something has been omitted. A proper choice of material has not been made.

12 New and very young students may be watched for this quality to be manifested in the introduction and conclusion of a reading assignment, not in order to mark their counsel slips, but as an indication that they are ready to prepare another type of talk and then receive counsel on this point.

a. Specific

13 A talk dealing in generalities lacks weight and authority. It is vague. It leaves the audience uncertain. If ideas are to be remembered they must be specific, exact. This gives evidence of research and knowledge of the subject. It gives the audience confidence in the accuracy of the material being presented. A precise, exact speaker does not beat the air. His words are packed with specific facts. This all tends to make the speaker a better teacher.

14 This quality can be acquired in preparation by asking, Why? When? Where? etc. It is usually not enough to say something happened. Give names of places, dates, perhaps reasons. It is not enough to state certain truths. Show *why* they are true; show why they are of value to know. If giving instruction, explain *how* a thing is to be done. How much development of this kind is essential will be determined by how much an audience already knows. So consider the audience to ascertain what details may be required.

b. To "your" audience

15 What might inform one audience might add nothing to the knowledge of another group, or it might even leave them completely in the dark. Obviously then, the material must suit a particular audience. For instance, in a talk on how our work is conducted, the material would be handled altogether differently at a service meeting than in talking to a person getting ready to dedicate himself, or to a local Chamber of Commerce group.

16 These factors must also be taken into account in the various assignments in the Theocratic Ministry School. The material presented in any assigned talk should be considered as to audience, setting and purpose of the talk. These factors will be determined by the type of talk and the setting the speaker has arranged. Of course, the instruction talk will be a talk to the congregation. The regular platform talks and readings assigned to brothers as students will also be delivered to the congregation, but with persons of goodwill in mind, as at a public talk. Other talks may vary, the audience and purpose being identified by the setting. In all cases, both stu-

dent and counselor can ask themselves, Is the material adapted to the particular audience involved in the presentation? Will the audience be informed and instructed by it?

17 In preparation ask yourself, What do I want to accomplish in this talk? How much of what I want to say does this person or group already know? What foundation must I lay before these points can be made clear? How would I say it differently to an altogether different group? Comparisons often clarify our viewpoints. Try different approaches to different groups in your preparation just to get the feel of the difference in considering the audience and making the material informative to the particular audience you are going to address.

c. Practical value

18 There is much to be learned, but not all of it is practical. To us, informative material concerns those things we need to know for Christian living, for our ministry. We want to know how to use this information that we have acquired.

19 The student in preparation and the school servant in counseling might consider this point by asking, What guiding principles are to be found in the talk? Could the material be used in making decisions? Can the information presented be adapted to the field ministry? Does it magnify God's Word and point to his purpose? Few talks can contribute all this information, but to be practical, material presented should be usable in some way by the audience.

d. Accuracy of statement

20 Jehovah's witnesses are an organization of truth. We should want to speak the truth and be absolutely accurate in every detail at all times. This should be so not only as regards doctrine but also in our quotations, what we say about others or how we represent them, also in matters involving scientific data or news events. Private interpretations of any such material should be avoided.

21 Wrong statements delivered to an audience may be repeated and the error magnified. Inaccuracies that are recognized by an audience raise questions as to the authority of the speaker on other points, perhaps even calling in question the truth of the message itself. A person of goodwill hearing such statements, and having heard a different view expressed on another occasion, might come to the conclusion there is disunity of thought among Jehovah's witnesses and discontinue association without even revealing his reason.

22 The counselor should not pick to pieces every statement made by the student, especially one new in the truth and therefore not fully established in the deeper things of God's Word. Rather, he will tactfully help to mold the thinking of the student and show him how to improve his accuracy by careful advance preparation, making certain of his facts, consulting the Society's publications, etc.

e. Additional clarifying material

23 Thoughts presented as a result of meditation or that may be gleaned from further research on a subject can contribute much to a talk and can sometimes avoid an uninstructive repetition of material already familiar to the audience. It adds freshness to the presentation, enlivens the interest of the audience, and can make a very familiar subject truly delightful. Too, it gives confidence to the speaker. He approaches his talk with an enthusiasm born of the knowledge that he has something just a little different to present.

24 Generally, in the school, only if something is needed to clear away misunderstanding, to fill in gaps, should additional material be introduced beyond what is assigned as source material. A lack of such additional material in a talk might seldom be considered a weakness, but material properly chosen on the right occasion and used to clarify some point to a particular audience might be a matter for commendation in counsel by the school servant.

25 A danger to be avoided is private speculation. The Society's publications should be used and relied upon. Check the *Watch Tower Publications Index*, cross references and footnotes on the scriptures. Make sure that what you say is clarifying, not misrepresenting.

P2. Clear, Understandable

26 a. Simply stated; b. unfamiliar terms explained; c. not too much material.

27 This quality of speech involves *how* you say what you have to say, not just during the talk, but primarily as to how it has been considered in preparation of the material.

28 Much thought may have gone into gathering and organizing the material for a talk, taking into account all the requirements necessary to make the talk informative. Yet, if no attention is given to how the material is to be presented to make it clear and understandable, it may well be of little benefit and not get through to the audience. Of course, many basic qualities of speech are involved in putting your points across, and these will be considered in detail in due time. But, for example, even though logic, coherence and enthusiasm might excel, a talk can still fail to accomplish its purpose if this one basic quality here under discussion is lacking. For best results in coordinating this quality with others to be considered later, both the student and the counselor should view it in this way.

a. Simply stated

29 This does not mean that phrases need to be thought out in advance. But ideas to be presented must be analyzed and certain definite factors taken into account. This will generally result in a talk that is compact and in expression of thought that is simple, spoken in plain language. A subject that is involved in the mind of the speaker will be involved in presentation. Thoughts will not be clearly defined. Sentence structure will become complicated or the speaker will idly ramble on in pointless repetition until the audience loses the idea before it is fully presented. Advance thought will prevent this disastrous result.

30 Last-minute preparation must be avoided. Each point of the talk must be thought through all the way until it is simple and clear to the speaker. Review of these points in preparation for delivery will so sharpen them in his mind that they will come out readily when called for and will be as sparklingly clear to the audience as to the speaker.

b. Unfamiliar terms explained

31 Our study of the Scriptures and of the Society's publications has given us a vocabulary of terms quite strange to those unacquainted with our work. If we were to explain the truths of the Bible to some audiences, using such terms as these, either much of what we say would be lost or our speech would be entirely unintelligible.

32 Consider your audience. What is the level of their understanding? How much do they know of our work? How many of these expressions will be as readily understood by them as by the speaker? Terms like "theocracy," "New World society," "remnant," even "Armageddon" and "Kingdom," can convey either a different thought to the hearer's mind or none at all. Even such terms as "soul," "hell" and "immortality" need to be clarified if the hearer is unfamiliar with our work. But if the talk is being delivered to the congregation, terms such as these need not be explained. So the setting should be taken into account by the counselor and appropriate counsel given.

c. Not too much material

33 A talk may be highly informative, so much so in fact that the great quantity of material floods the audience and understanding is dulled or lost completely. To accomplish the purpose of a talk, no more material should be introduced than can be clearly developed in the allotted time. No more should be expressed than can be reasonably absorbed by the audience. Furthermore, material presented to a stranger or person of goodwill would have to be considerably simplified as compared with material from that same source when presented to the congregation. Here, too, the counselor must take into account the audience being addressed by the speaker.

34 How will the student know how much material to put into a talk? Comparison will be an advantage in preparation. Analyze what you have to present. How many of these points will already be known to the audience, at least in part? How many will be completely new? The broader the foundation of knowledge already had the more can be built upon it in a given time. But if practically nothing is known of the subject to be discussed, then great care must be exercised as to how much is going to be said and how long it will take to explain these points to the full comprehension of the audience.

P3. Main Points Made to Stand Out

35 a. Not too many; b. ideas developed separately; c. subpoints focus on main ideas.

36 If the purpose of a talk is to be accomplished, not only must informative material be presented clearly and understandably, it must be presented in such a way that it will be remembered. This involves focusing the attention on just the essentials of the material. These essentials are the main points of the talk. If they are to be remembered, they must stand out in bold relief from the rest of the talk.

37 Main points are like shelf labels or signs in grocery stores that help one identify what a section of shelving contains. Under the label CEREALS, jams and jellies would be out of place and only confuse persons. Under the sign COFFEE AND TEA, rice would not belong. If the shelf labels are hidden because of overcrowding or overloading, then it is difficult to find anything. But if the signs remain clearly visible, one can quickly recognize what is before him. So it is with the main points of your talk. As long as they can be perceived and kept in mind, your audience will need very few notes to follow you to your conclusion and carry away the meat of your talk.

38 Another factor. Just as the section signs in a grocery store will vary somewhat from country to country, so the selection and use of main points will vary according to the audience and purpose of the talk. For this reason, the school servant should evaluate the student's choice of main points on the basis of the student's use of them, not on some arbitrary selection of points the counselor may have made in advance. In other words, even in summarizing printed material, the main points cannot be determined until the purpose of the talk and the audience have been identified, and, ordinarily, this is not known to the counselor until the student delivers the talk. On the other hand, the student must identify in his own mind his purpose and his audience before he selects his main points and arranges his material to make them stand out.

39 In making your selection you choose only the essentials. So, you ask, what makes a point essential? It is essential if you cannot accomplish the purpose of your talk without it. For example, in a discussion of the ransom with a person unacquainted with the doctrine, it is vital to establish Jesus' humanity on earth, otherwise it would be impossible to demonstrate the corresponding quality of his sacrifice. Therefore you would consider this one of the main points of the discussion. But if you had already proved to this person that the trinity was a false conception, then your handling of this point might be only secondary because already accepted. And because of this it would then be comparatively simple to establish the corresponding value of Jesus' ransom. In that case the consideration of Jesus' humanity would not be an essential.

40 So ask yourself, What does my audience already know? What must I establish to accomplish my purpose? If you know the answer to the first question, you can answer the second by gathering your material, temporarily setting aside all matters that are known and sorting out all the remaining points into the fewest possible groups. These groups become your identifying signs as to what spiritual food you are presenting to the audience. These labels or main points must never become covered up or hidden. They are your main points, which must stand out.

a. Not too many

41 There are only a few essentials on any subject. In the majority of cases they can be numbered on one hand. This is true regardless of the time you have in which to present them. Do not fall into the common snare of trying to make too many points stand out. When a grocery store gets too big and there are too many categories, one may have to ask for directions. Your audience can reasonably grasp only so many different ideas at one sitting. And the longer your talk, the simpler it must be made and the stronger and more sharply defined your key points must be. So do not try to make your audience remember many things. Select those points that you feel they absolutely must carry away and then spend all your time talking about these.

42 What determines whether there are too many points or not? Simply stated, if any idea could be left out and the purpose of the talk still be accomplished, that point is not a key point. To round out the talk you may decide to include the point as a connective or a reminder, but it should not stand out as prominently as those that could not possibly be omitted. If it does, you will soon have so many labels for your spiritual food that your audience will become confused.

43 Another thing, you must have sufficient time to develop each point successfully, conclusively. If much must be said in a short time, hold the matters known to the audience down to a minimum. Strip away all but the unfamiliar factors and make them so clear that it will be difficult for the audience to forget them.

44 Lastly, your talk must give an impression of simplicity. This does not always depend on the amount of material presented. (See P2c.) It may be just the way your points are grouped together. For example, if you were to walk into a store where everything was piled together in the middle of the floor it would look crowded and most confusing. You would have difficulty finding anything. But, when everything is properly arranged and all related items are grouped together and identified by a section sign, the effect is quite pleasing and any one item can be easily located. Make your talk simple by grouping your thoughts under just a few main ideas.

b. Ideas developed separately

45 Each main thought must stand on its own. Each must be developed separately. This does not prevent a brief outline or summary of the main headings in the introduction or conclusion of your talk. But in the body of the talk you should talk about only one main idea at a time, allowing only such overlapping or regressions as may be needed for connections or emphasis. However, whether these main points are tied together is not the concern of this particular quality of speech. That is a matter of emphasizing the theme. (See P4.) Learning to make a topical outline will greatly aid in determining whether main points are developed separately.

c. Subpoints focus on main ideas

46 Once established, main points should not be overshadowed by secondary thoughts. Points of proof, scriptures, or other material presented should focus attention on the main idea and amplify it.

47 In preparation, analyze all secondary points and keep only what directly contributes to that main point, either to clarify, prove or amplify the point. Anything irrelevant should be drastically cut. It will only confuse the issue.

48 Any point related to a main idea should be directly connected to that thought by what you say. Do not leave it to the audience to apply. Make the connection clear. Say what the connection is. What is not spoken will generally not be understood. This can be accomplished by repeating key words that express the main thought or by repeating the idea of the main point from time to time.

P4. Subject Theme Emphasized

49 a. Appropriate theme; b. theme words or idea repeated.

50 The theme of a talk is the particular aspect from which a given subject is viewed. It must permeate the entire talk. It must serve as the cohesive agent that unites all main points developed. It is the gist of your talk; it could be expressed perhaps in one sentence and yet it would include each phase of the material presented. The theme should be obvious to the audience when the talk is concluded. It will not be if the subject theme has not been emphasized.

51 In some instances you may have to gather material before your theme is selected. But the theme must be clearly established before preparation is begun on the outline of the talk or before the main points are selected. For instance, following each home Bible study we discuss the organization of Jehovah's witnesses. That is a broad subject. Almost anything could be said. To decide what you will say on this subject, you must consider your audience and the purpose of your talk. On this basis you will select a theme. If you were trying to start a new person in the service, you might decide to show that Jehovah's witnesses imitate Jesus Christ by preaching from house to house. That would be your theme. Everything you say would be to develop and establish that phase of the broad subject, Jehovah's witnesses. Main points would be developed separately and subpoints would focus on their respective key points, but the theme would unite all of them into a coherent whole.

52 How can you emphasize a theme in your talk? First, you must select an appropriate theme, one suited to your purpose. This requires advance preparation. Once the theme has been selected and your talk developed

around it, it will almost automatically be emphasized if you talk on the outline that you have prepared. However, in actual delivery, the repeating of key words or the central idea in the theme from time to time will more readily insure the theme's being driven home.

a. Appropriate theme

53 It will be almost impossible to accomplish your purpose in a talk if your theme is not properly chosen. For this reason, one of the first points that the school servant will consider in analyzing this quality in a student talk is, Was the theme that was selected an appropriate one?

54 This should not be an arbitrary decision on his part, based on his own advance selection. Nor will he base it altogether on the theme that you may have written out and handed to him in advance of the talk. Rather, he will base his counsel on the theme you do actually emphasize, if that be the case; and if it is not the same one that you handed him, then he will show you which one would best accomplish your purpose and why your prepared theme was not the one that you emphasized.

55 If no theme is emphasized, then the counselor will determine whether it was because your planned theme was not appropriate to the purpose you were demonstrating or whether it was because you did not employ the proper means to make your theme stand out. In this case he will take into account the subject assigned, chapter titles, subheadings, etc., and whether the material lends itself to the presentation you were making. If the theme is appropriate and the main points of the talk are in harmony with this theme, then it should draw them all together. The only thing left is to present the main points in such a way that they will not hide the theme, but, rather, focus attention on it just as subpoints focus on the main points. —See P3c.

b. Theme words or idea repeated

56 One way that all parts of a talk can be made to highlight the theme is to repeat key words stated in the theme or to repeat the central idea of the theme. In music, a theme is a melody repeated often enough to characterize the entire composition. In fact, generally just a few measures are enough to make the number recognizable. The melody does not always reappear in the same form. Sometimes only a phrase or two of the melody occurs, occasionally a variation on the theme is used, but, in one way or another, the composer skillfully weaves his melody in and out of the composition until it permeates the whole and characterizes it.

57 So it should be with the theme of a talk. The key words or theme idea repeated are like the recurring melody of a composition. Synonyms of these words or the central theme idea rephrased serve as variations on the theme. Such means employed discreetly enough not to become monotonous will cause the subject theme to become the characteristic expression of the entire talk and it will be the main thought your audience will carry away. If your theme is appropriate, and if it has been emphasized to this extent, then you will have accomplished your purpose in the talk.—See also *qm* 163 ¶4.

S1. Volume

58 a. Comfortably heard; b. fit circumstances; c. fit material.

59 Volume is that quality of speaking that enables all to hear. Since many persons hear with difficulty, proper volume becomes an outstanding quality of speaking.

60 Our need to be concerned with it is evident in almost every Kingdom Hall where those commenting at meetings from the front of the hall cannot be heard by those in the rear. Furthermore, one speaking from the platform with insufficient volume will fail to inspire his audience. Most persons will not strain to hear; they will just stop listening. Too, in service there are many noises competing for the householder's attention, whether inside the house or at the door. On the other hand, if volume is too loud, especially in discussing some subjects, those listening will withdraw from the speaker, at least mentally. So adjust your volume to fit the circumstances and the material.

a. Comfortably heard

61 The first consideration in determining how much volume to use is best analyzed by the question, Was the necessary power of voice exercised? That is, were you heard in the back row without drowning those in the front? That might be a sufficient consideration for the beginning student, but those more advanced should endeavor to acquire the other two aspects of volume as well. The school servant should determine to what extent each student will be counseled on this quality.

b. Fit circumstances

62 A speaker must be aware of varying conditions under which he speaks. It broadens his powers of discernment, makes him more flexible and allows him to reach and hold his audience with greater ease.

63 Conditions vary from hall to hall and with the size of the audience. To control the circumstances you must control your volume. Giving a talk in the Kingdom Hall requires more volume than in the living room of a person of goodwill. Furthermore, a small group near the front of the hall, as at an assembly for field service, will require less volume than when the hall is filled, as at a service meeting. Similarly in the home, if a study is conducted with one or two persons, less volume will be needed than if the speaker is talking or commenting at a congregation book study.

64 But even these conditions are not constant. Sudden noises arise outside and inside the hall. The passing of a car, a nearby train, loud animal noises, the crying of children, a late arrival, all these require an adjustment in your power of voice. Failure to recognize them and compensate for them in volume will cause something, perhaps a vital point, to be missed.

65 Many congregations have amplifying equipment for the voice. But if care is not exercised in its use, and the volume fluctuates extremely from loud to soft, then it might be necessary to counsel the student for lack of consideration of these circumstances. —See *qm* 66 ¶6, 7.

66 Occasionally a speaker will find this quality of volume difficult to master simply because of the quality of his voice. If this is your problem and your voice just does not carry, the school servant will consider it in giving counsel. He might suggest certain exercises or a program of training that will help to develop and strengthen your voice. However, voice quality itself is a separate point for counsel and will not be stressed in considering your volume. But if you cannot strengthen your voice sufficiently in one or two talks to be comfortably heard, the school servant will no doubt mark your counsel slip "S1" in the space "Main points on which to work" and allow you to continue with the next point for counsel. But you should continue to work to strengthen your voice.

67 Not every existing circumstance can be judged in any one talk. Counsel should be given on the current talk, not on every possibility that might arise. However, if the need seems to exist, the school servant might warn a student of possible problems that he might meet under different circumstances, even though the student is commended for his current talk and his counsel slip marked "G."

68 How can the student determine whether his volume is ample? Audience reaction is one of the best barometers. An experienced speaker will closely observe those at the rear of the hall during his introduction and will be able to determine from their expression and general attitude whether they can hear comfortably, and he will vary his volume accordingly. Once he has acquired the "feel" of the hall, he will have no more difficulty.

69 Another means is to observe other speakers on the same program. Are they easily heard? How much volume are they using? Adjust yours accordingly.

c. Fit material

70 This aspect of volume should not be confused with modulation (S8). It is intended simply to fit the volume to the particular material being discussed. For example, if denunciations were being read from the Scriptures, obviously the volume would be regulated differently than if the student were reading counsel on love among the brothers. Compare also Isaiah 36: 11 with verses 12 and 13 and note the differences that must have existed in the way these statements were spoken. Volume must be adapted to the material but should never be overdone.

71 This aspect of volume can be accomplished by analyzing your material and your purpose carefully. If you want to change the thinking of your audience, do not drive them away by too much volume. However, if you want to stimulate them to spirited activity, perhaps the volume could be stronger. If the material calls for strength, do not weaken it by speaking too softly. But remember, increased volume is not the only way to strengthen your speech. Further ways will be considered under "S5. Sense Stress."

CONGREGATION ORGANIZATION

Helping New Ones to Dedication and Baptism

[1] In the United States there are now more than 77,500 publishers who have not made a dedication or symbolized their dedication by baptism, and that is a matter of concern to all of us. Many of these are newly associated or are young in years, but thousands of others have associated for some time, enjoying the blessings of being with the New World society, but have not yet dedicated or symbolized their dedication by water baptism as required of Christians. Circuit and district assemblies provide an excellent opportunity for these to symbolize their dedication to Jehovah.

[2] How may these thousands of persons be aided to give serious consideration to dedication and baptism? Through loving help on the part of the rest of us, those who are servants and mature brothers and sisters, especially those of us who are conducting studies with these unbaptized publishers. While we should not ask undedicated persons to be baptized nor "push" them, we should Scripturally point out to them things that will aid them to see the necessity of dedicating themselves to Jehovah. It must be *their* decision. Excellent source material is found in "*Let God Be True*," chapter 25, and *The Watchtower*, the August 1, 1958, and May 15, 1960, issues.

[3] What are the requirements for baptism? One must have enough knowledge and understanding to know what is being decided upon and must be morally clean. A person taking this step must recognize that he is a sinner and he must accept Jehovah's provision of Christ Jesus as the Redeemer. He must appreciate that his dedication is without reservations and that it lasts forever. This decisive step must be followed up with works of righteousness and regularly preaching the good news in company with other Christians. Just as we expect Jehovah to fulfill his promises to us, so we must give to him what we have promised him —our exclusive devotion, worship and service.—Eccl. 5:5, 6.

[4] The help we give to new ones does not end with their immersion. If they have not yet completely studied "*Let God Be True*" and "*This Means Everlasting Life*," we should continue our studies with them until they have done so. One's baptismal date should be recorded, as this serves as a date for one's ordination. So the local congregation should be notified promptly upon return from the assembly where the baptism was performed. This date will then be recorded on the Publisher's Record card, and a copy of *Preaching and Teaching in Peace and Unity*, signed by the congregation servant, will be given to the newly baptized one.

[5] Baptism is a definite requirement for Christians. It is our joy and privilege to help persons of goodwill appreciate the importance of dedication and baptism and then further assist them to gain spiritual maturity and eventual salvation. Will you take your part in helping these thousands to take the first step?

Announcements

◆ New publications available:
Basis for Belief in a New World —Gujarati
Sermon Outlines —Zulu

◆ Available again in U.S.A.:
Bible #SE043 —French
What Do the Scriptures Say About "Survival After Death"? —Italian

◆ OFFER: July-September: "*Let Your Name Be Sanctified*," with a booklet, for 50c. In unassigned territory: A year's subscription for *The Watchtower*, with a bound book, for $1.50.

◆ The week after your congregation attends the Courageous Ministers District Assembly at least a half hour of the service meeting program will be devoted to a review of assembly highlights. This should be carefully planned in advance by the congregation servant, and he may adjust the program to allow time for it.

◆ Beginning this month, a series of articles on "Progressive Speech Training" will appear in *Kingdom Ministry*. Before preparing a talk for the Theocratic Ministry School, students should read the particular portions that discuss the points on the counsel slip to which they are giving special attention. This will help each one to make the greatest possible progress each time he has an assignment. School servants will want to study the material carefully and use it in their counseling. Everyone will want to be sure to save these articles, and several sets should be kept in the library at the Kingdom Hall.

◆ When a congregation contemplates building a Kingdom Hall it should, before taking any action before a zoning board, determine from the authorities the provisions of the local zoning ordinance. Also, it should ascertain if there are in the deed covering the proposed property any restrictive covenants forbidding churches or limiting building to private residences. Then the congregation should communicate with the Society's legal office for advice on legal procedure to follow. There are available printed documents prepared by Society's counsel for use by the brothers in handling Kingdom Hall matters before zoning boards and city or county officials.

Are You Conducting Productive Studies?

[1] Have you enjoyed the warmly satisfying experience of aiding one with whom you have studied to share in the service? How often each one of us has this experience depends to an extent upon our effectiveness as teachers. As we do our part to conduct home Bible studies in an effective manner, Jehovah gives the increase.

[2] Bible studies produce new publishers. The following chart shows how productive our studies are. By dividing each year's increase in the average number of publishers into that year's average number of Bible studies, we have determined the number of studies needed to produce one new publisher, and the result is shown on the chart.

Year	Worldwide	United States
1957	6.7	7.5
1958	8.0	11.1
1959	7.0	10.1
1960	13.5	17.0
1961	18.7	11.6
5-yr. Av.	9.5	11.0

[3] In analyzing the five-year chart, observe that it has taken more home Bible studies to produce one new publisher in the United States than the worldwide average. How productive were the studies in your congregation? If there were 110 studies reported, on an average, each month for the congregation last year, did 10 new publishers result? Or, did you do better, perhaps harvesting 10 new ones from only 95 studies, which is the worldwide average? Each congregation servant, working closely with the Bible study servant, will want to have these figures in mind and check to see how the congregation in which he serves is doing and how it may improve in conducting productive home Bible studies.

[4] To be productive, studies need to be conducted regularly each week and with a definite purpose. Remember, preparation for the study is so necessary. If the teacher is prepared, the student quickly develops confidence in the instruction received.

[5] Pointing the student to the organization and the service starts with the first study. Scriptural support for preaching with the organization should be expressed at succeeding studies in addition to using such aids as the *Yearbook*, convention reports, etc., to acquaint him with the organization. Talking to others who have been successful in starting new ones in the service may give you ideas to use.

[6] Have you conducted a study for years without the student's sharing

(*Continued on page 8, col. 3*)

Presenting THE GOOD NEWS

[1] We have all been eagerly awaiting another opportunity to present the *New World Translation of the Holy Scriptures* from house to house, and the month of June will provide us that blessed opportunity. Many new and young publishers will want to share along with the rest of us. Simplified sermons are made to order for these and also for mature publishers who find the householder busy. The presentations suggested here are designed for that purpose.

[2] "Good morning. My name is ——. I'm stopping for just a moment in a community service. Many churches today have been encouraging their people to read the Bible. Some persons have wondered why they should make this effort or how a person would be benefited by reading the Bible. God's own Word of truth gives the answer at John 17:3, where it says: . . . [Read John 17:3.] You see, it is everlasting life that is held out as a reward to those who study the Bible and get a knowledge of God and Christ Jesus. This study is made easier by means of the *New World Translation of the Holy Scriptures*. This modern-language Bible is yours on a contribution of $1. With it we are giving a copy of this printed sermon."

[3] "Good morning. Ours is an educational work. Our calls are brief and are especially directed toward people who believe in God and who want to be instructed by him. Proverbs 3:5, 6 tells us that that is the best instruction we can get. It says: . . . [Read Proverbs 3:5, 6.] Getting such instruction from the Bible is much simpler with the *New World Translation of the Holy Scriptures*. It has been translated into the language that we speak today. We are leaving this complete Bible, along with this printed Bible sermon, on a contribution of just $1."

[4] These one-scripture sermons have proved to be extremely effective. Change the wording to suit your personality and use them in your house-to-house work whenever a brief presentation is needed. Thus equipped, all of us can approach the doors with confidence, knowing that our presentations will be both clear and powerful. Let that confidence be apparent as you present the *New World Translation*, appreciating that what you say can save the lives of those to whom you speak. It can also save yours.

District Assemblies in 1962

[1] If you are planning to attend one of the earlier assemblies, are your plans complete? Have you sent your room request to the convention city? Volunteer Service slips should also be filled out and turned in to your congregation. These are the preliminaries to the joyful time you will have gathering together with your brothers and persons of goodwill at the Courageous Ministers District Assemblies to take in accurate knowledge. Plan to be present during the entire three days. There will be field service Friday morning, with the assembly sessions beginning Friday afternoon at 1:50. Stay till the conclusion Sunday afternoon at 5:45. To get the most out of the assembly, you will want a Bible and a songbook, and you may want to have a pad for taking notes. Notes will be helpful when talking to your brothers about the sessions and also as a review when you get home.

[2] While at an assembly as well as at home we want to be generous with the good things Jehovah has given us and manifest this by sharing in the field service during the periods allotted for it. By obtaining territory in advance, say the evening before, it will not be necessary to go to the convention grounds in the morning but you can go directly to your territory. When staying in private homes remember the additional opportunities to witness. The ones with whom you stay should be invited to the convention and particularly to the public meeting. It is always a good idea to have literature with you en route to the assembly. Magazines especially are appropriate and convenient.

[3] Jehovah's witnesses and their assemblies have a splendid reputation. As far as we are concerned, it is the way we live every day. To the old world it is amazing. Worldly persons are particularly impressed by the good behavior of the children at Jehovah's witnesses' conventions. Our decorum can be an excellent silent witness, because we are always under scrutiny.

[4] By attending the assemblies we will gain many spiritual blessings from Jehovah. We are thankful to him for the arrangements made. So let us exhibit it by attending. Be courageous in your plans and then see that they are consummated by being present at the district assemblies this summer.

NEW WORLD NEWS

◆ Brother Knorr served a two-day assembly in Caguas, Puerto Rico; 2,938 attended public meeting and 59 were baptized. He attended two assemblies in the Dominican Republic; 284 were present at Santiago, 863 in Santo Domingo. He saw some of the brothers in Haiti and spoke to 2,537 in Kingston, Jamaica. He reports that the work in all fifteen countries visited on this recent service tour is moving along very well.

◆ Portugal has banned publications of Jehovah's witnesses; thousands of magazines reported destroyed. Foreigners in Portugal known to be Jehovah's witnesses have been put out of the country. Brothers continue faithfully in pure worship.

◆ Our missionaries, both Americans and Canadians, have been deported from Haiti, with no reason being given to them by the authorities.

Productive Studies *(Cont'd)*

[7] Conducting productive home Bible studies is an art. Your artistry in committing to others the good news will bring you much satisfaction and will produce others "adequately qualified to teach." (2 Tim. 2:2) Such productiveness glorifies Jehovah and wins his favor.

★ **Make wise use of the time: Be a vacation pioneer.** ★

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KINGDOM MINISTRY

FOR UNITED STATES OF AMERICA

JULY, 1962 "Be courageous and let your heart be strong. Yes, hope in Jehovah."—Ps. 27:14. VOL. V NO. 7

Dwelling in Jehovah's House

[1] What a grand privilege is ours to be guests in Jehovah's house! There is no other place that we would rather be. Assembling with our brothers and sharing with them in public worship are the activities around which we build our lives.

[2] During the next three months that public worship is going to take many of us into unassigned territory. There we will be offering the *Watchtower* subscription and a book for $1.50; but if some persons are not at home and we will not be able to return, in this isolated territory we may leave a back issue of *The Watchtower* and *Awake!* with a subscription slip attached to the outside cover. Perhaps some will send in their own subscription. Of course, to accomplish the most good, it is important to scout out the territory in advance, plan for meetings there and arrange to follow up interest. You will be glad to know that, of the 905 territories available, 747 are assigned to be worked this summer.

[3] But what about those not going to unassigned territory? They will be concentrating on the least-worked territory in their home congregation, offering the book *"Let Your Name Be Sanctified,"* with a booklet, for 50c. It is also advisable to have along another book to offer when the householder has the one being featured. Our sermon theme, "God's Name to Be Sanctified," is appropriate to the literature offer and it is a theme that we as Jehovah's witnesses particularly enjoy discussing. This will be our sermon for the next three months, so learn it well now.

[4] With pleasant weather and summer vacations now here, each congregation can advantageously arrange for additional service during the week, mornings or afternoons, as many days as the publishers are able to share. And when you have been in the service, do not forget to turn in your report, even if that means mailing it to your congregation servant so he will have it by the end of the month. There may even be some who now see that they can join the many who are taking up vacation pioneer service this summer. If so, obtain and fill out your application now. There is still time to enroll for August.

[5] Indeed, it is a pleasure to dwell in Jehovah's house, because it is a place of activity—activity that brings glory to God and blessings to those who love him.

Are You Personally Reaching the Ten-Hour Goal?

[1] Each one of us has the privilege and responsibility before Jehovah God to preach the good news of the Kingdom. Are you personally devoting ten hours a month, which is just two and a half hours a week, twenty minutes a day, to this activity? It is good for each one of us to analyze his individual activity, whether old or young in age, whether many years in the truth or fairly new, single or married, in good health or otherwise, to see if we are doing all that we can in Kingdom service.

[2] The key to meeting or exceeding the goal of ten hours a month is a successful schedule for field service. Exactly what is required? First of all, as pointed out in our present Saturday-evening circuit assembly program, make a reasonable schedule in accord with your own circumstances; then follow through. Stick to your schedule on a weekly basis. Family heads should work out a personal schedule with their children that will enable the children to spend at least ten hours in service. Publishers wishing assistance in working out a schedule can talk to the congregation servant, their study conductor or other mature publishers. Then, of course, as outlined in the February *Kingdom Ministry*, when the circuit servant visits the congregation he will render personal assistance to as many as possible. Showing that circuit servants are helping many successfully to work out practical schedules, which publishers are keeping, one congregation servant reports that of seventy publishers associated only sixteen were reporting ten hours or more. After the circuit servant's visit thirty-six were reporting more than ten hours and many others were almost reaching this desired goal.

OFFER FOR JULY
"Let Your Name Be Sanctified," and a booklet, for 50c.

THEME FOR JULY
Dwelling All Our Days in Jehovah's House.—Ps. 27:4.

[3] This summer we certainly want to avoid a letdown in field service. Note our average hours, back-calls and magazines for June, July and August of last year, compared with the quotas of ten hours, six back-calls and twelve magazines.

Month	Hours	Back-Calls	Magazine Placements
June	8.7	2.8	9.7
July	10.0	2.9	11.8
August	9.2	2.9	10.4

With fine weather, long evenings, vacations, midweek witnessing and well-organized meetings for field service, all publishers should be able to spend ten or more hours each month. Make that your goal. Work out a schedule that will enable you personally to spend at least ten hours a month in field service and, of course, let us encourage and aid one another to have the fullest part in fulfilling our privilege and responsibility to preach the good news of the Kingdom.

★ Have a part in sanctifying the "great name" Jehovah. ★

Your Service Meetings

FIRST MEETING IN JULY

Theme: Dwelling All Our Days in Jehovah's House.

5 min: Introduction, text and comments.

10 min: Talk on "Dwelling All Our Days in Jehovah's House." (See "Watchtower," December 15, 1961, pages 746-755, and July 1, 1962, page 416.)

15 min: Question-and-answer discussion of main article "Dwelling in Jehovah's House."

22 min: Sermon: "God's Name to Be Sanctified."

CHAIRMAN (2 min.) What a pleasure it is for us to progressively study the book "Let Your Name Be Sanctified"! And what a privilege it will be for us to offer this fine book from July through September! To aid us, we have a new sermon, "God's Name to Be Sanctified," from "Sermon Outlines," section 27, subheading "A."

CHAIRMAN (10 min.) Sermon should be prominently outlined for audience. Chairman conducts animated and helpful discussion of introduction, transitions, scriptures, etc.

Theme: "God's Name to Be Sanctified"

"God" indefinite term. Our Lord has personal name; Father has too
—1 Cor. 8:5, 6

Jehovah is God's name —Ps. 83:18

Must call on his name for salvation
—Rom. 10:13, 14

Kingdom will sanctify God's name
—(Paraphrase Matt. 6:9, 10)

Suggested introduction and transitions: "Many of us have often prayed the 'Lord's Prayer' (or the 'Our Father') and have said: Hallowed be thy name.' A modern Bible translation says: 'Let your name be sanctified.' But what is God's name? We each have a name that identifies us. We can appreciate how necessary this is in reference to God, in view of what is said at 1 Corinthians 8:5, 6. [Then read scripture.] Since 'God' is an indefinite term and since even our Lord, Jesus Christ, has a personal name, it would only be reasonable to believe that the Almighty Father would have one too. Please note what Psalm 83:18 says in this connection. [Read Psalm 83:18.] Just how important it is to call on the name of Jehovah can be seen from Romans 10: 13, 14. [Read these verses.] Actually, that is why we are here, to share the good news about God's name and purpose with you. This book, 'Let Your Name Be Sanctified,' highlights God's name and shows how it will eventually be restored to its rightful position and cleared of reproach. Notice this picture [turn to the inside cover and paraphrase Matthew 6:9, 10] showing how people of all nations would come to appreciate the true God, Jehovah, and make his name holy through united worship. You may have this copy, together with this printed sermon, for a small contribution of 50 cents." After the offer, make an effort to start study in the booklet.

CAPABLE PUBLISHER (8 min.) Well-delivered sermon shows its appeal and wholesome effect upon householder. Observe ease with which it can be handled and study started.

CHAIRMAN (2 min.) Each publisher is encouraged to share effectively in distributing the "Sanctified" book during July, August and September. Each one of us should prepare and rehearse this sermon immediately. Also, we should use the simplified sermons wherever necessary or advisable for the best results.

8 min: Concluding comments. Cover "What Happened Here in May?" (Include remarks on slogan, based on Ezekiel 36:23, at bottom of page 1.)

SECOND MEETING IN JULY

5 min: Introduction, text and comments.

12 min: New World News, Announcements and convention article "1962 Assembly Time."

18 min: Question-and-answer coverage of "Congregation Organization" article "Support the Circuit Servant's Visit."

15 min: Demonstration of points in "Presenting the Good News."

10 min: Concluding comments.

THIRD MEETING IN JULY

5 min: Introduction, text and comments.

22 min: Question-and-answer discussion, along with demonstration of points, of article "Do You Use the 'Watch Tower Publications Index'?" (Brothers should be encouraged the week before to bring their copies with them to the meeting.)

23 min: Demonstration on "Placing Literature Where Money Is Scarce."

CHAIRMAN (4 min.) In many localities the reply is heard, "Sorry, we have no money." This should not prevent alert publishers from placing literature with interested persons. Many brothers find they can trade for commodities worth an equal value. In rural areas, trading works very well, as fruits, vegetables, eggs and other farm products are available. These can be used or sold to others. In the city, too, you can trade. Note how to do it.

SCENE I (3 min.) Literature servant, talking with Brother "No Trade," is pleased congregation has sufficient supply of literature for summer activity. "No Trade," obtaining literature, concerned that he will not be able to place much literature because "people say they have no money." "Have you tried trading?" servant asks. "No Trade" never has and wouldn't know how. Servant suggests they stand aside and watch how one publisher exchanges literature for items.

SCENE II (4 min.) Brother working in rurals talks with farmer. Sermon is concluded and brother is offering literature. Farmer regrets that he has no money. Alertly brother suggests he may have something he would be able to trade, perhaps eggs, fruit or vegetables, fresh or canned. Farmer is pleased with suggestions, has fresh eggs or vegetables he would be happy to exchange. Exchange is made, and brother arranges to make return call next week.

SCENE III (1 min.) Brother "No Trade" sees now how to trade offer for rural commodities but remarks to literature servant that most of their work will be done in the city, and "you can't trade there." "Why not?" servant asks. Watch and see how it can be done.

SCENE IV (4 min.) Publisher finds householder to be interested, but she says it is just before "payday" and "money is scarce." Publisher tactfully mentions he would be willing to exchange book for something in home, perhaps canned goods. Householder has canned vegetables and soup on hand and they work out an equitable exchange. Publisher can use canned goods at home. Both are pleased. Publisher arranges to call back.

SCENE V (2 min.) "No Trade" enthusiastic about success at trading, will try it himself. Servant points out the important thing is getting the literature to people who desire it, even if they do not have money. Anything that has value can be exchanged.

CHAIRMAN (5 min.) In addition to these suggestions some have found they can exchange two magazines for a bar of soap, a spool of thread, postage stamps, etc. Use tact and discernment in making these suggestions. The key to trading is being alert to what is available locally and knowing basically the value of various exchange items. Many brothers in unassigned and regular assigned territory enjoy excellent success trading where money is scarce. Take advantage of trading to get the literature to goodwill persons.

10 min: Concluding comments. (Include remarks on slogan, based on Ecclesiastes 7:25, bottom of page 8.)

FOURTH MEETING IN JULY

5 min: Introduction, text and comments.

12 min: Regularly Meet the Magazine Quota. "Yearbook" experiences showing the value of routes (pp. 192, 193 and 214), street work (pp. 159, 234) and short presentations (p. 206). Magazine-territory servant to give talk, using "Yearbook" experiences to encourage publishers to meet magazine quota regularly.

15 min: Question-and-answer discussion of article "Are You Personally Reaching the Ten-Hour Goal?"

18 min: Talk on "Watchtower" article of July 15, 1962, "Consideration for Older Persons and Afflicted Ones."

10 min: Concluding comments.

MAY SERVICE REPORT

	Pubs.	Av. Hrs.	Av. B-C	Av. Bi. St.	Av. Mags.
Sp'l Pios.	696	144.5	54.5	7.9	133.4
Pios.	6,796	98.1	33.9	5.2	102.0
Vac. Pios.	2,996	86.6	25.4	3.1	80.6
Pubs.	263,862	10.1	3.3	.6	11.5
TOTAL	274,350				

Public Meetings Held: 24,338

UNITED STATES QUOTA FOR 1962
273,549 Publishers

WHAT HAPPENED HERE IN MAY?

What an excellent month of Kingdom service we enjoyed! Publishers and pioneers alike are to be commended, not only for personal field service, but also for helping thousands newly started in April to continue in May. Keep up this splendid work during this summer.

Outstanding in May, we had 274,350 publishers. We exceeded our 10-percent increase of 273,549. Only in April were more publishers in the field. Too, it is pleasing to see that publishers again averaged ten hours. How was your average? Our Bible study activity has dropped some. Did your congregation go up or down in Bible studies? Now with Jehovah's blessing and our zeal, what will June, July and August be? We will all work and see!

S2. Use of Pausing

72 a. For punctuation; b. for change of thought; c. for emphasis; d. fit circumstances.

73 Perhaps no other quality of speech can make as wide a distinction between a beginning speaker and an experienced one as the proper use of pauses. Pauses help both the audience and you as the speaker. They give you confidence and poise, allow for better breath control and an opportunity to gain composure at difficult points of the speech. Pauses show the audience that you have the situation under control, that you are not unduly nervous, that you are considering your audience and that you have something you want them to hear and remember. —See *qm* 42 ¶8.

74 A beginning speaker should lose no time in acquiring the ability to pause effectively. First you must become convinced that what you have to say is important and that you want it to be remembered. A mother in correcting her child will preface her remarks by saying, "Now you listen to me, young man! I have something I want to say to you!" She will not speak another word until the child has given full attention. Then she will say what is on her mind. She wants to make sure that the child will not ignore what she is saying and that it will be remembered.—See *qm* 52 ¶6, 7.

75 Some people never pause, even in everyday speaking. If that is your problem you will want to cultivate this quality to improve the effectiveness of your ministry in the field. There our speaking is in the form of conversation. To pause in such a way that your householder will not interrupt but will listen and wait requires the right kind of pausing. But skill and proficiency in pausing in conversation is just as essential and just as rewarding as is the ability when exercised on the platform.

76 But, even if you know you should pause and want to do it, you may need some practical methods to help you realize what a "pause" actually means. Then you must practice pausing until it no longer seems strange to you on the platform.

77 Try this. Read aloud Ruth 1: 22 to 2: 2. Read it first without pausing. Now reread it, this time hesitating just slightly at commas and silently counting five at the end of verse 22 (chapter 1), three at the end of verse 1 (chapter 2), and two before and after each quotation. This may seem like a mechanical approach to the problem, but it might help you to get the "feel" of pausing. After a while you will find it unnecessary and will pause as the material or occasion requires it.

78 One serious problem in connection with the proper use of pausing is having too much material. Avoid this. Allow time for pauses; they are essential.

a. For punctuation

79 Pausing for punctuation simply means for clarity of thought; to set off related ideas; to indicate phrases, clauses, ends of sentences and paragraphs. Often such changes can be indicated by inflection, but pauses are also effective to give oral punctuation to what is said. And as commas and semicolons have different significance in sentence divisions, so pauses should vary according to their use.

80 Misplaced pauses can completely change the thought of a sentence. An illustration of this is the words of Jesus at Luke 23: 43, "Truly I tell you today, You will be with me in Paradise." If the comma or pause were put between the words "you" and "today" a completely different thought would result as is evidenced by the common misinterpretation of this text. Correct pausing therefore is essential in order to convey the thought intended.

81 Learn to punctuate orally in extemporaneous speaking by observing all written punctuation when you read. The only written punctuation that can sometimes be ignored in reading is a comma. To pause or not to pause at a comma often is a matter of choice. But this is the only mark of punctuation that can be ignored at times. Semicolons, periods, quotation marks, paragraph divisions, all must be observed.—See *qm* 47 ¶12.

82 You might find it helpful in reading a manuscript or a portion from the Bible to mark the copy. Draw a small vertical line between phrases where a brief pause (perhaps just a hesitation) is to be inserted, two lines or an "X" for a longer pause and so on. Then, if the sense of some phrase escapes you for a moment as you begin to read it, at least your pauses will come in the right places and your phrasing will be correct. This in itself will help to clarify the meaning intended in the material.

83 If, on the other hand, you find in your practice reading that certain sentences are awkward for you and you repeatedly pause in the wrong places, you might make little pencil marks like loops between the words, tying all the words together that make a phrase. Then, as you read, do not pause or hesitate until you come to the last one of the words hooked together. Many an experienced speaker has found such little devices necessary at times.

b. For change of thought

84 In a transition from one main point to another, a pause gives the audience an opportunity to reflect. Besides, it prevents misunderstanding. It gives the mind a chance to adjust itself, to recognize the change in direction and follow the development of the new thought being presented. It is just as important for the speaker to pause in changing ideas as it is for the driver of an automobile to slow down to make a turn.

85 In an extemporaneous talk, the material must be so organized in the outline as to allow for a pause between main points. This need not interfere with the continuity or coherence of the talk, but the ideas should be so well formulated that you can build a particular point to a climax, pause, and then go on to a new thought. Such climaxes and changes can even be marked in your outline if necessary to remind you. Pausing when you change thought will also help to make your main points stand out.

86 Pauses for change of thought are usually longer than pauses for punctuation; however, long pauses should not be overdone in a talk or the talk will become draggy. Besides, they are likely to sound affected.

c. For emphasis

87 A pause for emphasis is usually a dramatic pause. It creates expectancy or it gives the audience a chance to reflect.

88 Pausing before an important point creates anticipation. A pause afterward allows the full import of the idea to sink in. These two uses of the pause are not the same, so you must decide which is most appropriate in a particular instance or whether both are to be used.

89 Pauses for emphasis should be limited to highly significant statements, otherwise they become meaningless and their value is lost.

d. Fit circumstances

90 Interruptions often require a speaker to pause momentarily. If a disturbance is not too severe and you can raise your volume and continue, ordinarily this would be best. (See ¶64.) But, if a disturbance is sufficient to interfere with the talk completely, then you must pause. Your audience will appreciate your consideration. Besides, many times they are not listening anyway, because the temporary disturbance has distracted them.

P5. Illustrations Fit Material

91 a. Simple; b. application made clear; c. important points emphasized.

92 Illustrations should be an essential part of almost any talk. Jesus used illustrations freely, but his illustrations were apt and suited to the material. Illustrations hold interest. They season speech. They impress important ideas. The right kind of illustrations arouse imagination, stir to better appreciation, serve as memory aids and often can cause an audience to investigate the subject further.

93 On occasion, an illustration can be used to sidestep prejudice or bias. It can sweep away objections before a

controversial doctrine is introduced. For example, you might say, "No father would put his child's hand on a hot stove as a means of punishment." Such an illustration introducing the doctrine of "hell" would immediately make the false religious conception of "hell" repugnant and therefore more easily set aside.

94 Illustrations can take many forms. They can be analogies, comparisons, contrasts, similes, metaphors, personal experiences, examples. They can be chosen from many sources. They can deal with animate or inanimate objects of nature. They can be based on occupations of the audience, on human traits or characteristics, household items, or such works of men as houses, ships, etc. Whatever illustration is used, however, it should be chosen because of the occasion and the material, not just because it is a favorite illustration of the speaker.

95 A word of caution. Do not overseason the talk with too many illustrations. Use them, but do not overuse them.

96 Proper use of illustrations is an art. It requires skill and experience. But their effectiveness cannot be overstated. To learn to use illustrations you must learn to think in terms of illustrations. As you read, note illustrations that are used. As you look at things, think of them in terms of Christian living and the ministry. For instance, if you see a potted flower that looks dry and wilted, you might think, "Friendship is like a plant. To flourish it must be watered." Some persons today look at the moon only in terms of space travel. The Christian looks at it as God's handiwork, a satellite of His creation, an object that endures forever, something that affects our everyday lives, causing the tides to ebb and flow.

97 In preparing a talk, if simple illustrations do not come readily to mind, check related material in the Society's publications. See if illustrations are used there. Think of key words in the talk and pictures they convey to your mind. Build on these. But remember, an illustration that does not fit is worse than no illustration at all.

a. Simple

98 A simple illustration is easier to remember. It contributes to the line of argument rather than detracting by reason of its complicated nature. Jesus' illustrations were often no more than a few words. (For example, see Matthew 13: 34, 35; 24: 32, 33.) To be simple, the terminology must be understood. If an illustration needs much explanation it is excess baggage. Discard it or simplify it.

99 Jesus used little things to explain big things, easy things to explain hard things. An illustration should be easily visualized, with not too many elements presented at one time. It should be pointed and concrete. Such illustrations are not so easily misapplied.

100 An illustration must be completely parallel to the material it is designed to illustrate. If some aspect of the illustration is not appropriate, do not use it. Someone will think of the inappropriate features and it will lose its effect.

101 If you are not certain of an illustration, test it on your friends before a talk. Their reaction should help you decide whether to use it, rework it or discard it.

b. Application made clear

102 If the application of an illustration is not made, some may get the point but many will not. The speaker must have the illustration clearly in mind and know the purpose of it. He should state simply wherein the value of the illustration lies.—See Matthew 12: 10-12.

103 An illustration can be applied in a number of ways. It can be used to establish a principle which is simply stated either before or following the illustration. It can be applied by enforcing the consequences of the argument demonstrated by the illustration. Or it can be applied just by drawing attention to the similarities of the points of the illustration to the argument. Jesus combined all three methods quite simply in applying his illustration in the example cited in the preceding paragraph.

c. Important points emphasized

104 Do not use an illustration simply because you happen to think of one. Analyze the talk to know what the main points are and then select illustrations to help drive them home. If forceful illustrations are used on minor points, the audience may remember the minor points rather than the main ones.—See Matthew 18:21-35; 7: 24-27.

105 The illustration should not eclipse the argument. It might be what the audience remembers, but as the illustration comes to mind the point it was intended to highlight should also come back to mind with it. If it does not, the illustration has become too prominent.

106 In preparing a talk and selecting illustrations, weigh the value of the illustration in comparison to the points to be stressed. Does it reinforce these points? Does it make them stand out? Does it make the points easier to understand and remember? If not, it is not a fitting illustration.

107 See also g62 3/8 22, 23.

P6. Illustrations Fit Audience

108 a. Drawn from familiar situations; b. in good taste.

109 Not only must illustrations fit the material, but they must be adapted to your audience. When Nathan was called upon to correct David in his sin with Bath-sheba he chose the illustration of a poor man and his one little lamb. (2 Sam. 12: 1-15) Not only was this illustration tactful, but it fit David since he had been a shepherd. He got the point immediately.

110 If most of the persons in the audience are elderly, illustrations would not be used that would appeal only to young persons. But to a group of college students, such illustrations might be perfectly appropriate. Sometimes illustrations can be approached from two opposite views for those in an audience, such as old and young, men and women.

a. Drawn from familiar situations

111 If you use things at hand in making illustrations, they will be familiar to your audience. Jesus did this. To the woman at the well he likened his life-giving qualities to water, etc. He drew on the little things in life, not the exceptional. His illustrations readily conveyed a picture to the minds of those in his audience, or they reminded them immediately of some personal experience in their own lives. He used his illustrations to teach. —See w58 538.

112 Likewise today. Housewives may know about the business world, but you do better if you illustrate your remarks with things that are in their everyday life, their children, their household duties, items used about the home, etc.

113 Effective too are illustrations based on something that is definitely local, native perhaps only to that particular locality. Current happenings well known in the community, such as items in the local news, are also apt if they are in good taste.

b. In good taste

114 Any illustration used should be fitting to a Bible discussion. Obviously illustrations should not be "off-color," that is, in regard to morals, etc. Avoid statements with a double meaning if they might be misconstrued. Ask yourself, Should a minister of Jehovah use it? Christians should lean toward modesty. We should use discrimination and good judgment. A good policy to follow is: if in doubt, leave it out.

115 Neither should anyone be the "goat" of your story. Comedians make this their stock-in-trade, but we are not comedians. Do not try to be humorous. Jesting and jokes can lead to illustrations in bad taste.

116 Illustrations should not needlessly offend any person of goodwill, especially those newly associated. For this reason, it would not be good to raise doctrinal or controversial matters that are not really at issue in your discussion. For instance, you would not use an example such as blood transfusion or saluting a flag if such were not the main point of the discourse. Someone might be drawn aside and even stumbled. If a point of your talk is to discuss such matters, that is different. Then you have an opportunity to reason on them and convince your audience.

117 So use discernment in selecting your illustrations. Do not defeat your purpose by allowing your illustrations to prejudice your audience against the important truths that you are discussing.

T1. Scriptures Properly Introduced

118 a. Anticipation aroused; b. attention focused on reason for using text.

119 The scriptures that are used in a talk are ordinarily the focal points of the talk. Arguments center around these texts. How much they will contribute to the talk, then, depends upon how effectively they are used. This requires a combination of speech qualities but particularly those that involve teaching techniques. For this reason, three specific qualities involving the use of Scripture texts lead the list of "Teaching" qualities on the Speech Counsel slip. These three will be considered here in sequence.

120 Like many other speech qualities, it is not always possible to isolate any one of these three qualities and definitely distinguish it from the others. That is particularly true in this instance because of the great variety of ways in which a Scripture text can be introduced, read and applied. Sometimes, for instance, the introduction of the text not only leads into the reading but also makes the application, so that the reading itself only emphasizes or clinches the point. On the other hand, some texts are used with telling effect when no word of introduction is spoken, as for instance in the very opening of a talk.

121 These circumstances, however, might generally be considered as the exception, rather than the rule, especially for those newer in the speech training program. Therefore, it would seem best in considering these qualities in the Theocratic Ministry School to endeavor to learn each quality, one at a time, viewing them more particularly as we do in our door-to-door sermons.

122 In these sermons, which are the most basic of public talks, we almost invariably employ these three qualities (T1, T2, T3) in order on each text. If we do not, we are generally not making the most of our opportunity to teach. That is because a door-to-door sermon has only three or four main points, with one Scripture text for each. Therefore, each text must be fully developed in order to be understandable and to prepare the way for the next text of the sermon.

123 In more detailed talks you may not employ all of these methods for each text because some texts will no doubt be secondary in nature and so will not require such an extensive development to establish the point.

124 But in your Theocratic Ministry School talks you should concentrate on one quality at a time, demonstrating each as effectively as you can. Furthermore, you should consider each with teaching in mind. So think about teaching when you approach the text (T1), when you read it (T2), and after you read it (T3 and also T5 and T6).

125 The counselor, for his part, will make an effort to observe each quality in turn, and assist you in your endeavor to develop your ability to use each of these techniques, so that, when they have been mastered, you can use what seems best whenever you speak.

126 Another thing. Handling these qualities in this way should permit almost anyone to make a beginning in our progressive speech training program. Anyone who can select a couple of texts from the assigned material, introduce each text in turn, read it and then discuss it, should be in position to enroll. Even if you are using only the simplified sermons from door to door, you can make a start in the Theocratic Ministry School. Compare these three qualities of teaching (T1, T2 and T3) with the methods of developing sermons in *Kingdom Ministry* as of May, 1962, page 2, column 1, and page 4, columns 1 and 2.

127 Generally speaking, the introduction to a scripture should serve two purposes. It should arouse sufficient anticipation to command attention when the text is read and it should focus attention on your reason for using the text.

a. Anticipation aroused

128 How can you know when you have aroused anticipation for a text? By audience reaction primarily, but also by the way in which you introduce the text. If the audience would be left up in the air because you failed to read the text after introducing it, or if you left a question unanswered in your introduction, then you can be sure you have aroused interest in the text. Of course, the introduction must be in keeping with the subject and with the text to be introduced. And either the text itself or the application that follows must answer the question that the introduction has left open.

129 The amount of expectation stimulated depends upon how appropriate and well chosen your words are and how you speak them. If they are dull and flat or if they are too many, anticipation will be killed and the text anticlimactic. The introduction to the text might be likened to the bugle sound that precedes a proclamation. The herald does not present himself to play an entire concert. Rather, the rousing notes of his bugle center all interest and attention on the proclamation. Introduced in this way, your selected text will be heard with keen enjoyment and benefit.

b. Attention focused on reason for using text

130 While an introduction to a text may leave a question unanswered, still it should at least provide some reason to show why the text is appropriate and worthy of full attention. For example, in a discussion on the earth as man's permanent home you might be preparing to use Revelation 21:3, 4. Along with your preliminary argument you might say: "Now in this next scripture, Revelation 21:3, 4, look for the place where the tent of God will be when suffering and death are no more." Not only have you aroused anticipation by leaving something for the text to reveal but you have also focused attention on the significant part of your text, which you can easily apply to your argument after reading the text.

131 What methods can you use to introduce scriptures effectively? A complete list would be impossible. Therefore you should be constantly alert in listening to talks or in reading *The Watchtower*. Analyze what others do. Try to identify different ways that scriptures are introduced. Consider their effectiveness. In preparing your own talks give advance consideration to what the text is to accomplish, especially if it is a key text to a main point. Plan its introduction carefully so that it will be used with the most telling effect. Here are a few suggestions.

132 A question. Questions demand answers. They stimulate thinking. Allow the text and its application to supply the answer. For instance, in discussing blood transfusion, you may be introducing Acts 15:28, 29, after having established the prohibition according to the Hebrew Scriptures. You could introduce the text by asking, "But is this same prohibition binding upon Christians? Note this authoritative ruling of the governing body of the early congregation as they were moved by the holy spirit."

133 A statement or principle, to be supported by the text introduced. For example, in a talk on delinquency you might say: "Even our choice of companions is an important factor in what our attitude might be toward right and wrong." Then you could read Paul's words at 1 Corinthians 15:33 as support for your statement.

134 Citing the Bible as authority. Especially for secondary texts you might simply say: "Note what God's authoritative Word states on this point." This is cause enough to look with expectation to the text and it provides a clear reason for using it.

135 A problem. In a talk on "hell" you might say: "If man is to suffer in eternal flames of fire, that would mean that he must be conscious after death. But notice what Ecclesiastes 9:5, 10 says."

136 Multiple choice. If a direct question or problem might be too difficult for a particular audience, present several possibilities and allow the text and its application to provide the answer. In talking to a Catholic you might want to use Matthew 6:9 to show to whom prayer should properly be directed. A direct question or problem might turn your householder's mind in the wrong direction, so you might say, "There are many views as to *whom* we should pray. Some say to Mary, others say to one of the 'saints,' but some say we should pray only to God. Here is what Jesus said."

137 Historical background. If you were to use Hebrews 9:12 in a talk on the ransom to show that Jesus, by offering his own blood, "obtained an everlasting deliverance for us," you might find it necessary to preface your reading of the text with a brief explanation of the "holy place" in the tabernacle, which, Paul indicates, pictured the place Jesus entered.

138 Context. Sometimes the setting of a text as explained in the surrounding verses is helpful in introducing a

scripture. For instance, in your use of the scripture at Luke 20:25 to show what it means to "pay back Caesar's things to Caesar," you may find an advantage in explaining Jesus' use of a coin with Caesar's inscription as the account is related in the context.

139 Combination. Of course, combinations of these methods are also possible and often profitable.

T2. Scriptures Read with Emphasis

140 a. Right words stressed; b. effective method used; c. texts householder reads.

141 In an extemporaneous talk, any material that is read changes the pace of the presentation. Reading of scriptures should not be done in a matter-of-fact way. Rather, it must bring an added stimulation to the talk if the reading is to accomplish its purpose. Since reading is difficult for most persons, this requires particular attention.

142 Scriptures should be read with feeling, but it should not be overdone. The amount of expression given to a text should depend upon the text itself and its setting in the talk. It should bring the argument to a high point but should not attract attention to the reading.

143 Furthermore, the reading should focus attention on the part of the text that supports your argument. It should drive home the point so that the audience is convinced. Thus, reading scriptures with proper emphasis instills confidence. It makes the reading authoritative.

a. Right words stressed

144 The reason for which a text is being read should govern what is going to be stressed. If every thought expressed in the text is emphasized equally, nothing will stand out and your point of argument will be lost. So make certain that the words that are given primary stress are those that carry the thought for which the scripture is used.

b. Effective method used

145 The thought-carrying words that you want to stand out can be stressed in a number of ways, and the means that you use should be in keeping with the scripture and the setting of the talk. But at this stage of your development, unless you are an experienced speaker, your counselor will be more concerned with whether you accomplished your purpose in making the points stand out than if your method was particularly appropriate.

146 Furthermore, this aspect of the quality "Scriptures Read with Emphasis" is not intended to exhaust all possible means of oral emphasis. You will deal with these details more fully when you work on the quality "S5. Sense Stress." These few methods are listed here to assist you in acquiring the ability to read your Scripture texts effectively. Naturally your ability will increase as you master other qualities of speech.

147 Voice stress. This involves any change in voice, whether in pitch, pace or power, that makes the thought-carrying words stand out from the rest of the sentence.

148 Pausing. See paragraphs 87 to 89.

149 Repetition. Emphasis can be gained on a particular point by interrupting yourself and rereading the word or phrase. This method should be handled with discretion and is not to be used when delivering a Bible reading assignment.

150 Gestures. Body movement, as well as facial expression, can often help to punctuate a word or phrase.

151 Tone of voice. Occasionally the tone in which words are read can affect their meaning and set them apart but, here also, discretion should be exercised, especially in using sarcasm, etc.

c. Texts householder reads

152 When a householder reads a text, he may stress the wrong words or none at all. What can you do then? Generally in such a case it is best to resort to your application of the text to emphasize the points you want stressed. After the reading is completed, you might draw the householder's attention to these words by repeating them or asking questions. —See paragraph 158.

153 There is another way this can be handled, but it requires caution and tact. You might interrupt the reading at the proper point, excusing yourself as you do so, and then draw particular attention to the word or phrase being read that you want to emphasize. If this can be done without embarrassing or antagonizing the householder it can be effective, but it should be done sparingly.

T3. Scripture Application Made Clear

154 a. Words to be applied isolated; b. point of introduction driven home.

155 Reading a text, even with emphasis, is usually not enough to accomplish your purpose. Occasionally, it is true, the scripture itself might serve as the application of the idea you intend in your argument. But, for the most part, and especially in our sermons, it is necessary to draw attention again to the thought-carrying words in the text and then show how they apply to the argument. Remember, the average person is unfamiliar with the Bible and cannot absorb your point in just one reading. Reemphasizing the key words and applying them permit the ideas to sink in.

156 If it is to be possible for you to apply a text, it must be appropriate to your argument and, generally, it must be properly introduced. Then, having in mind the quality of teaching, you will want to make your application as simple as possible. (In working on this quality in the Theocratic Ministry School, have in mind the suggestions in paragraphs 120 to 126.)

157 Furthermore, you must have a clear understanding of the text and your application must be accurate. Consider the context, the principles employed or the persons involved when your use of the scripture calls for it. Never use a scripture in a way that is out of harmony with what the writer intended. Follow the Society's publications closely on application.

a. Words to be applied isolated

158 Before or during the applying of the text the key words should usually be reemphasized. This is to make certain that everything in the text not related to your argument will be subordinated or made secondary. The words themselves that appear in the text need not actually be repeated to do this, although that is generally the way it is done. But if you can, in some other way, effectively focus your audience's attention on the isolated thoughts being considered, your counselor will not object. One way you can do this is simply to use synonyms in restating your idea. Another is to ask questions. If your presentation is a sermon, your questions can be phrased to draw the key thoughts from the householder.

b. Point of introduction driven home

159 This aspect of the quality simply means to make certain that your purpose in using the text is clearly understood and appreciated. It may be you have not found it necessary or desirable for some reason to make a formal introduction to the text. That does not mean the point of the text need not be driven home. But, as a rule, you have made at least some advance preparation for your argument before the text is read. Now you must see that there is some follow-through to round out the use of the text.

160 Your audience and the importance of the point in the overall presentation of material will determine the extent to which application must be made. It is generally not enough just to *discuss* the text. You must connect the thoughts emphasized in the text to your introductory argument. You must plainly state what that connection is. That connection must be sufficient for your audience to grasp and it must accomplish your purpose in using the text.

161 The simpler your application can be, and still accomplish your purpose, the better it will be. It should not be overly detailed. It should be free from all unrelated details. This can be accomplished by reducing your argument to the fewest possible facts and then adding only what is necessary to make them understandable. If something has been left unanswered in the introduction, your application must supply it. For examples of introductions and applications see *"Let God Be True,"* p. 75 ¶23, 24; p. 92 ¶10, 11.

162 At this point of progress in the Speech Training program, simplicity and directness should be your goal. When you have advanced to "T5. Repetition for Emphasis" and "T6. Audience Helped to Reason" you will develop further abilities that will help you in making application of your Scripture texts as well as in other features of your talk.

CONGREGATION ORGANIZATION

Do You Use the "Watch Tower Publications Index"?

[1] Peter admonished Christians: Be "always ready to make a defense before everyone that demands of you a reason for the hope in you." (1 Pet. 3:15) All of us certainly want to do just that. To find answers to questions that arise, we have a wonderful aid in the *Watch Tower Publications Index 1930-1960*, along with its 1961 supplement. Not only can these be used in personal study and research or in preparation of talks, but they can also be helpful to us in answering inquiries that may be encountered in field service. Then again, questions may present themselves to mind as we attend meetings. For example, at a congregation book study a question related to the subject being considered, but not dealt with in detail in the publication studied, may present itself to mind. After the study it can be further discussed, but how can we find the answer?

[2] Well, let us illustrate with a question based on correspondence received by the Society. While studying "*Let Your Name Be Sanctified*," pages 52 and 53, those attending a congregation book study might wonder: "Where did Jude get his information concerning Enoch's prophecy?" To find the answer, suppose we consult the "Scripture Index" in the *Watch Tower Publications Index 1930-1960* at listings for Jude 14, 15. This is on page 377. Among the references cited is one to *The Watchtower* for 1943, page 95. The answer is to be found there. Jude may have obtained the information in any one of three ways. It could have been handed down orally, or it may have been contained in ancient writings. Then again, it may have been directly revealed to him by Jehovah. Since Jude wrote under inspiration of God, the inclusion of Enoch's prophecy in the letter of Jude and in God's Word establishes it as genuine. That in substance is the answer the Society has given by letter. Those consulting the *Index*, however, will find this information on page 95 of *The Watchtower* of March 15, 1943.

[3] Now take another example. In considering "*Let Your Name Be Sanctified*," page 76, the question might arise: "Why does the book say that 'Israel knew Almighty God by his personal name Jehovah,' in view of what is stated at Exodus 6:3?" Again, let us consult the *Watch Tower Publications Index 1930-1960*, page 322, where we will find listings for Exodus 6:3. One refers to *The Watchtower* for 1953, page 574. The supplementary *Index* for 1961, page 52, gives, among other references on Exodus 6:3, "*Let Your Name Be Sanctified*," page 92. These sources combine to show that Exodus 6:3 does not mean that no individual up to Moses' time knew the pronunciation of Jehovah's name. Now, however, for the first time Jehovah was calling out a people for his name's sake, and now Jehovah's purposes regarding his people were being understood. Hence, for the first time the full meaning of Jehovah's name could become known to his servants, for Jehovah declared his name in connection with his purposes. See how the indexes enabled you to find that information?

[4] Let us take one more example. At a Bible study you might be considering *From Paradise Lost to Paradise Regained*, pages 40 and 41. You are asked by the householder: "How many of each 'clean' animal did Noah take into the ark? Was it seven pairs or just seven of each?" You are not certain but promise to answer the following week. Later

(*Continued on page 8, col. 3*)

Support the Circuit Servant's Visit

[1] Have you ever stopped to realize how many loving and helpful provisions Jehovah makes for us? Innumerable, aren't they? And certainly among them is the visit of the circuit servant. How beneficial it is to reflect on some of the reasons why we should support this special week of activity to the full!

[2] From Tuesday on there are countless benefits to be gained—uplifting counsel and encouragement, not just for the servants and study conductors, but for all of us. For example, consider the thirty-minute talk on Tuesday evening. This special talk sets the stage for the week's activity and, since we all need encouragement and direction for the work ahead, we will want to be present for this spiritual feast from the very beginning.

[3] By attending the congregation book study we always learn much from the lesson and even observe a model study that can serve as a pattern in many respects for our home Bible studies. But when the circuit servant visits each group there is even more, because he counsels us relative to our study and service activity as a group, pointing out where improvement can be made. We surely do not want to miss out on this loving provision.

[4] Consider, too, the Saturday-night program. After a stimulating talk on our spiritual needs, the informative feature "New Things Learned" is conducted. How much this sharpens our appreciation for the truth and heightens our effectiveness in the ministry! Following this there is a special thirty-minute talk by the circuit servant, tailor-made for each congregation. This talk is designed specifically for *our own* congregation, contains loving counsel in connection with *our* service to Jehovah and shows where improvement can be made in *our* theocratic activity. If we miss this talk, we will not be able to receive this particular instruction again. Why? Because conditions change and even in four months there will be a new discussion based on the current condition of the congregation.

[5] Finally, there is Sunday, the climactic day of the visit. Do we always try to bring someone of goodwill to the public talk and thus stimulate his appreciation for the truth through association and greater knowledge? And let us not forget the dessert, as it were, the final thirty-minute talk by the circuit servant, containing upbuilding and encouraging counsel for each one of us and outlining the work ahead. Yes, there are compelling reasons for fully supporting the visit of the circuit servant. Can we afford to miss any of the features of this special week? Hardly, if we want to advance consistently to maturity.

Announcements

◆ A Courageous Ministers District Assembly will be held in Bermuda, August 10-12.

◆ Beginning September 2, circuit servants will give the public talk "Is It God's Will that Men Suffer and Die?" A new circuit assembly program starts in September, and the public talk to be given by district servants will be "The Bible's Answer to Our Problem of Survival."

◆ Congregation servants should ascertain the supplies needed by regular pioneers in the congregation and order them, using the regular Order Blank. Include twelve pink monthly report cards for each pioneer, also Weekly Record sheets for those that need them. No supplies need be ordered for vacation pioneers.

◆ New publications available:

"Look! I Am Making All Things New" —Croatian

Preaching and Teaching in Peace and Unity —Ga, Hiligaynon-Visayan

Security During "War of the Great Day of God the Almighty" —Armenian, Hiligaynon-Visayan, Pangasinan, Papiamento, Russian, Ukrainian

Sermon Outlines —Chinese, Japanese

◆ Out of stock in U.S.A.:

Bible #43 —Dutch

1961 *Watchtower* bound volume —Spanish

Presenting THE GOOD NEWS

With a Simplified Sermon

1 All of us who read *Kingdom Ministry* have noticed that the Society has recently been featuring simplified variations of the current sermon. You will be interested to know that response to this arrangement has been gratifying indeed. Publishers just starting out in service have found them easy to prepare and effective to deliver at the doors. Youthful ministers have found the simplified sermons the means enabling them to share in presenting the regular offer. In fact, many of us have had opportunity to use them, especially when meeting busy householders. The following simplified presentations of the new sermon will likely prove helpful to all of us.

2 One might say: "Good morning. My name is ——. I am making brief calls on my neighbors for the purpose of leaving an important thought. Although people of many religions pray the 'Lord's Prayer' (or the 'Our Father' prayer), many still do not know God's true name. The Bible helps us to recognize and identify this name." (Read Psalm 83:18; then open "*Let Your Name Be Sanctified*" to first page, the one with a picture.) "It will certainly be a happy time when people of all nations, as illustrated in this picture, unite in sanctifying God's name, in harmony with the prayer recorded at Matthew 6:9, 10." (Point to scripture under picture.) "To help you gain more knowledge of the true God Jehovah and of his purpose to sanctify his name this Bible-study aid is yours for only 50 cents."

3 Another possible presentation could be: "My name is ——. We are encouraging people who are sincere in their religion to get a better understanding of the 'Lord's Prayer.' Many persons pray, 'Our Father in the heavens, let your name be sanctified.' This makes it apparent that God has a name and his name is to be sanctified. That name is clearly identified for us at Psalm 83:18, which says, . . . [Read from Bible.] To aid us to learn more about this name that will soon be sanctified, or cleared of profane use, we are offering this Bible-study aid, '*Let Your Name Be Sanctified*,' along with this printed Bible sermon. This is your copy for the contribution of 50 cents."

1962 Assembly Time

1 Yes, assembly time has arrived. Have you already attended an assembly? Will you be going within the next few weeks? Whatever you do, do not fail to be present at one of the Courageous Ministers District Assemblies. The program is filled with Scriptural talks and demonstrations that we will all be discussing with our brothers and using to help persons of goodwill for a long time to come.

2 In addition to being present ourselves, it is good to see whom else we can help to attend. What about other members of our own family? others in the congregation? persons of goodwill with whom we study? What a blessing it will be for them and us to be present for all three days of the assembly! Do not miss any of it.

3 In order to give a witness to as many as possible by means of the assemblies, they have been scheduled for forty-eight cities in the United States alone, as well as many cities in other lands. How appropriate for us to be gathering as *courageous* ministers of the Kingdom at a time when the world is so filled with fear! We have reason for courage. And during the assembly we want to make full use of the opportunities open to us to help others to appreciate that fact. Plan to have a full share in house-to-house work, street magazine and advertising work, and in personally bringing others to the assembly, especially to the Sunday public talk.

4 Spanish-speaking brothers will be interested to know that there will be an all-Spanish assembly in New York city at Hunts Point Palace, July 20-22; this will replace the partial Spanish program that was planned for Jersey City. Additionally, the assembly in Pomona, California, and the one in San Antonio, Texas, will have full Spanish programs.

5 As persons who desire to dwell all our days in Jehovah's house, let us be sure to avail ourselves of these special provisions that Jehovah has made for us to assemble for worship this summer.

NEW WORLD NEWS

◆ The brothers in Brazil report 26,390 preaching in April—a new peak and a 21-percent increase.

◆ Our brothers in Greece, working under difficult conditions, rejoiced to see 9,688 publishing in April. This is a new peak and a 22-percent increase.

◆ Mexico reports "We made it!" with 27,054 publishers in April—a 21.7-percent increase and a new peak. There were 65,211 present for the Memorial.

◆ Indonesia reports new peak of 632 publishers, for a 32-percent increase. Six new congregations formed this service year.

◆ New peak of 36,829 publishers in the Philippines—a 26-percent increase over last year's average. Society's new office building dedicated, with 2,099 in attendance.

◆ Mozambique reports about twenty-five brothers released from prison. They were never brought to trial, and no reason was given for their release.

◆ A 21.1-percent increase in Bolivia in April. Their 493 publishers represent a new peak for the country.

Do You Use the "Index" *(Cont'd)*

you check the *Watch Tower Publications Index 1930-1960* under "Ark (Noah's)" and the subheading "number of clean animals." You are referred to *The Watchtower* of 1954, page 127. There you find your answer. Of each of the "clean" animals Noah took a total of seven into the ark, three pairs and an extra one being available for sacrificial purposes. *The Watchtower* of February 15, 1954, gives further details; so you now have the needed information to answer your inquirer.

5 So, then, brothers, let us all use the *Watch Tower Publications Index 1930-1960* and its yearly supplements. If you do not have some of the publications to which reference is made, these may be available to you in the library of your Kingdom Hall or someone else in your vicinity may have them and be willing to let you refer to them. Use of the indexes will lead every one of us to a wealth of information. This, in turn, will develop and enhance our ability to teach others.—2 Tim. 2:24, 25.

★ **Do research to find "the reason of things." Use the "Index."** ★

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KINGDOM MINISTRY

FOR UNITED STATES OF AMERICA

AUGUST, 1962 "Be courageous and let your heart be strong. Yes, hope in Jehovah."—Ps. 27:14. VOL. V NO. 8

Keep United Under God's Kingdom

1 International unity is lacking in the old world, but it is a reality among Jehovah's people. It reaches over national, racial and economic barriers, drawing us close to one another, just like a flock in a pen. This is because all of us worship the true God, accept the Bible as our guide and submit to the same government, the kingdom of God.

2 As united people it is our privilege to make known the name of God and his purpose to sanctify that name by means of the Kingdom. During August we shall be able to share in this work in a very direct way by speaking to people on the subject "God's Name to Be Sanctified" and placing with them the book *"Let Your Name Be Sanctified."* What could be more appropriate! This is a matter that means much to us as Jehovah's witnesses. It is something about which we can speak earnestly, and it may be that our very earnestness will be the thing that will move some to give a hearing ear. Show them clearly what it means to them and emphasize the urgency of learning about it and acting on it now.

3 If the householder already has the new book, that is fine. Discuss it with him. Endeavor to start a study. Be equipped, too, to offer another one of the Society's books so he can continue to grow in knowledge. And, remember, even when you do not place other literature, be alert to offer the magazines. If you have not been doing this, make it a point to work on it as a means of getting the Kingdom message into the homes of the people.

4 Of course, to have a share in making known God's name we must get out in the service. It is not a burdensome work. Really, the greatest possible refreshment comes from doing Kingdom service. Yet, even when we find it difficult, we remind ourselves, as the apostle Paul did, that necessity is laid upon us. (1 Cor. 9:16, 17) And not only do we want to plan to be in the service ourselves, but we need to go out of our way to arrange to take along those who have newly started in service in recent months and others who need help. Rather than waiting for them to ask, we ought to take the initiative in offering to be of help.

5 Many times younger publishers do not get into the service and report regularly. They, too, need help. It is important for them to learn dependability when they are young, and especially in their service to God. Failure to teach them regularity in the ministry when they are young will tend to make them halfhearted about their worship in later years. So it is vital for parents to take the time to teach their children the simplified sermons and

(*Continued on page 8, col. 1*)

Pioneer Increases —A Cause for Happiness

1 'Well done, good and faithful slaves!' Your response to the call for more pioneers is gratifying. The Society would like to commend you for increasing the interests committed to your care, and we also want to share with you news of the joyful results.

2 A comparison of the first ten months of this service year with the same period last year shows our cause for happiness. During the first ten months of the 1961 service year the Society enrolled 1,471 new pioneers. In the same period of 1962 the Society appointed 2,116 new pioneers. With the exception of 1959, this represents the best on record for regular pioneers since 1952. This May 283 new pioneers were enrolled and in June, 215—more than in any other May or June on record!

OFFER FOR AUGUST

"Let Your Name Be Sanctified," and a booklet, for 50c.

THEME FOR AUGUST

Keeping International Unity Under God's Kingdom.—Mic. 2:12.

3 Another cause for happiness is the number of pioneers remaining on the list. A comparison of the two periods indicates that more pioneers are finding it possible to make needed adjustments in order to hold on to their privilege of service. This is commendable. It is suggested that, if any of you who are pioneers ever feel it is necessary to leave the pioneer service, you first analyze your circumstances with the help of mature brothers. If, thereafter, your problems still exist, write the Society for advice.

4 Our happiness is great too when we review the results in the vacation pioneer work during the same ten-month periods. The first ten months of the 1961 service year showed 13,816 vacation pioneers appointed, whereas 1962 appointments during the same period increased to 20,868. The previous peak in any similar period was 14,489. During June of 1962 the number of vacation pioneers appointed was 4,118 the highest number in any one month on record! Very fine indeed. That vacation pioneering is definitely a means to increase appreciation for the pioneer service is shown from the fact that almost all who now enroll as regular pioneers have first served as vacation pioneers.

5 Are not these things to be happy about? Perhaps you can join the ever-increasing number of those arranging their affairs to become pio-

(*Continued on page 2, col. 3*)

Your Service Meetings

FIRST MEETING IN AUGUST

Theme: Keeping International Unity Under God's Kingdom.

5 min: Introduction, text and comments.

12 min: Talk on "Keeping International Unity Under God's Kingdom." (See "Watchtower," October 15, 1961, pages 612-626, and August 1, 1962, page 468.)

15 min: Question-and-answer discussion of the main article "Keep United Under God's Kingdom."

18 min: "Presenting the Good News"—demonstration of points and a talk encouraging all to place at least twelve magazines during the month.

10 min: Concluding comments. (Cover "What Happened Here in June?")

SECOND MEETING IN AUGUST

5 min: Introduction, text and comments.

15 min: Question-and-answer discussion of article "Pioneer Increases—A Cause for Happiness."

22 min: Demonstration based on back-call sermon: "The True God." (Publishers notified week before to bring Bibles and "Good News" booklets.)

(2 min.) Chairman talks on need to make prompt return visits with objective of starting a Bible study. By reviewing main points of initial sermon householder's interest can be further stimulated. It is most effective if our back-call sermon directs the householder to the Bible-study aid we desire to use, in this case the "Good News" booklet. All publishers can make effective back-calls and start Bible studies by using the simple presentation below.

(18 min.) Chairman briefly discusses the sermon with audience, then a well-prepared publisher demonstrates it.

Theme: The True God

Name of true God to be sanctified
—Matt. 6:9, 10

Creator of heaven and earth
—Acts 4:24

All must recognize his supremacy
—1 Cor. 15:28

No man has seen the true God
—1 John 4:12

'Last week on my call we discussed the fact that the true God has a name, and we read Psalm 83:18 from the Bible. Do you remember what that personal name is?' To this householder answers, 'Jehovah.' 'Very good. Then too, remember we read the words recorded at Romans 10:13, 14 and learned how important it is to call on the name of Jehovah. [Allow householder to comment.] Many people today want to do this, and we are praying for God's name to be sanctified, which Matthew 6:9, 10 tells us will come about through the Kingdom. With this in mind I left with you last week a Bible-study aid entitled "This Good News of the Kingdom." Do you have this booklet handy?' Householder is not sure what happened to it; possibly one of his children tore it up. House not in order, or would invite publisher in. Publisher replies he has another and hands it to householder opened to page 5, commenting he will spend only a few minutes. Directing householder's attention to page 5 dealing with The True God, reads first part of question on paragraph 5, then draws general comment from householder. Asks householder to read aloud from first of paragraph down to Acts 4:24. Publisher then reads the scripture and explains that Jehovah is the Creator. Householder next asked to read in paragraph to 1 Corinthians 15:28. Publisher then reads scripture and asks householder what should be recognized from this text concerning God. 'His supremacy and authority' is the answer. Publisher continues same method for rest of paragraph. Does same with paragraph 6. On completing it publisher says, 'Wouldn't it be interesting to consider the position of Jehovah's Son, Christ Jesus? I will be happy to return next week at this same time, and we can continue this enlightening discussion.' Makes definite arrangements to return and continue discussion. Householder apologizes for not having house in order, will be ready next week to invite publisher in. (More good material, for use as appropriate, is found in "Sermon Outlines," under the heading "Jehovah, God.")

(2 min.) Chairman encourages all to prepare and use this easy-to-present back-call sermon. By keeping a complete house-to-house record and returning promptly, all of us will enjoy excellent results starting Bible studies. Thereafter follow through by conducting studies regularly on a weekly basis and thus receive Jehovah's blessing by gathering more of his "other sheep."

10 min: Encouraging local experiences on making back-calls and starting studies.

8 min: Concluding comments. (Include remarks on scripture [Psalm 34:3] at bottom of page 1.)

THIRD MEETING IN AUGUST

5 min: Introduction, text and comments.

10 min: New World News, Announcements and District Assemblies.

10 min: Question-and-answer coverage of "Older Publications Available."

25 min: Talk and demonstration on "Do You Use the 'Watch Tower Publications Index'?" [All publishers should be encouraged to bring their copies of "Index" to this service meeting.]

CHAIRMAN (2 min.) Uses of the "Watch Tower Publications Index" discussed briefly: For personal study, preparation of talks and meetings, overcoming objections encountered in field ministry. At congregation book study a question related to material being studied may arise and can be dealt with after the meeting. Notice how this is handled.

SCENE I (5 min.) Study is over. Sister Inquisitive refers to "Let Your Name Be Sanctified," page 66, paragraph 3, and reads first few sentences. She asks book study conductor: "Why was Canaan cursed instead of Ham?" Conductor suggests checking "Index." They consult listings for Genesis 9:25 and are referred to w53 478. It is explained Canaan was cursed because he was apparently involved in some perversion against the person of Noah. (Paragraph 6) Publisher reads and expresses delight at finding answer by using "Index." Conductor shows this source of information could also have been found by looking under "Canaan (Ham's Son)" and the subheading "curse," page 44 of "Index."

SCENE II (6 min.) While studying chapter, "Is There a Trinity?" in "Let God Be True" with Bible student, Sister Studious is asked to explain what is meant at John 20:28 when Thomas called Jesus "my Lord and my God." Sister briefly explains Jesus was a god or mighty one and likely this is what Thomas meant. For a more complete answer she will do some research and give more information next week.

[Pantomime Scene] Later at the Kingdom Hall she checks "Index," locates information in library. She reads answer aloud and expresses pleasure at usefulness of the "Index."

CHAIRMAN (12 min.) Questions and problems come up from time to time that may be answered by referring to the "Index." Chairman invites audience to tell him under what heading in "Index" they would look to answer question, "Should Christians celebrate birthdays?" [See "Birthdays" and "Holidays."] Then he asks for the references given and has brothers prepared in advance tell them briefly what answer is given under "Holidays" reference w60 703-4 and "Birthdays" reference w58 740. Then chairman asks audience where in "Index" a married couple would look for advice if they were not getting along well and wanted to learn to dwell together in unity. Has audience say what subheadings and references would likely be best. [See headings "Marriage," subheadings "husband's role" and "wife's role," and "Headship."] Prepared brother can briefly relate points on pages 718-19 of w60; another can give information from g60 4/22 18-19. Another question of local interest might be considered if time permits. "Index" seen to be very valuable in everyday problems and questions. Chairman encourages all to put "Index" to use and to use Kingdom Hall library when necessary.

10 min: Concluding comments. (Include remarks on slogan at bottom of page 8.)

FOURTH MEETING IN AUGUST

5 min: Introduction, text, comments.

12 min: "Yearbook" experiences on attending circuit assemblies. See 1961 "Index" under "Circuit Assembly."

15 min: Question-and-answer discussion of "Congregation Organization" article, "Supporting Circuit Assemblies."

18 min: Start More Bible Studies: Bible study servant will analyze back-call and Bible-study activity of congregation. How can these features be built up? Offer encouraging suggestions and demonstrate points.

10 min: Concluding comments.

FIFTH MEETING IN AUGUST

Congregations that have a fifth service meeting this month will arrange their own program.

Pioneer Increases *(Cont'd)*

neers. Another service year is about to begin. This is a good time to give serious consideration to your present circumstances and, if possible, resolve now to increase the "few things" committed to your care by becoming a pioneer and entering into the greater joy that it affords.

T4. Audience Encouraged to Use Bible

163 a. By suggestion; b. by allowing time to find text.

164 People who love God have confidence in the Bible. When it is read to them they listen and take its counsel to heart. But when they read it for themselves, the impression is considerably deepened. That is because they are receiving a visual as well as an oral impression. Also, their interest is more directly concentrated. It is easier for them to distinguish between the speaker's words and those of the Bible. If all are encouraged to use their Bible, newcomers will appreciate more readily our interest in getting them familiar with the Bible.

165 Therefore, you will have a decided advantage in fulfilling your purpose in speaking if those in your audience, wherever it is practical, follow your reading of Scripture texts in their own Bibles. Whether they do or not will depend to a great extent on whether you give them the proper encouragement.

a. By suggestion

166 Encouragement does not necessarily mean a direct invitation to the audience to use the Bible, although this is a good method and is frequently used. Often the same results can be had simply by saying where the texts are located before you read them; perhaps like this: "Now as we read 2 Timothy 3:1-5, think of the conditions in this very neighborhood." Then, as you turn to the text yourself, glance around to see if the audience is taking advantage of the suggestion. Usually they will begin to look up the text too.

167 Good reading on your part often does much to encourage the audience to open their own Bibles. However, in spite of the quality of your reading, some of those in your audience may look up a text as you cite it but, instead of following along in the Bible, will look at you again and just listen as you read.

168 This is encountered particularly with those texts that your audience knows quite well. When they hear the familiar citation, they may not even be inclined to look it up. However, if it is a text that you particularly want them to read along with you in the Bible, you might draw special attention to the words that are being read. For instance, you might say: "Notice how this is phrased." The audience will automatically look down at the Bible to see. It is up to the speaker to decide which, if any, texts he wants to emphasize by having the audience look them up. It can lose its effectiveness if overdone.

169 In making reference to a text it is vital that you be accurate. Be careful of simple misstatements. Watch your audience. Be interested to see if they are following you. Even if for some reason you are required to give a manuscript talk, you can often handle key texts in such a way that the audience will follow you in their Bibles.

b. By allowing time to find text

170 Merely citing a scripture is not sufficient. If you read it and then pass on to another before the audience has time to find it, they will eventually become discouraged and desist. Observe your audience, and when the majority have located the text then it can be read. You need not wait until every last person has found the text, because this would cause undue delay. This means that audience contact is an essential to this quality of speaking.

171 It is usually advisable to make your citation of the text sufficiently in advance of your planned reading so that valuable time is not lost through frequent long pauses or unnecessary "fill in" while the audience is finding the text. Yet appropriate pausing here is proper. On the other hand, if the citation is made early in your introduction to the text, you must have in mind that some of the things you say will not be as closely followed. So in such a case those things that are pertinent to the advance argument would have to be stated before the citation was given.

172 See g62 3/8 21, 22; *km* 2/60.

T5. Repetition for Emphasis

173 a. Of main points; b. of points not understood; c. by parallel words or thoughts.

174 Repetition is the mother of retention. It is one of the essential teaching techniques. By now, having considered points one to three under the heading of "Teaching," you should have impressed upon you what an effective means of teaching repetition can be in the use of Scripture texts. The purpose of considering this quality, "T5. Repetition for Emphasis," is to demonstrate the need for repetition of other points, even where Scripture texts are not employed.

175 To develop this quality through the school, three aspects have been selected. Each concerns a different means of repetition; each has a different purpose in view. A repetition of main points serves as a memory aid. A repetition of points not understood assists understanding. A repetition by parallel words or thoughts simply strengthens the point at the time it is presented, making it almost impossible to overlook.

176 Being a quality of teaching, repetition, like many teaching techniques, depends much on delivery for effectiveness. However, preparation is also vital in considering this quality. For example, in the article "P4. Subject Theme Emphasized," it is suggested (¶52): "The repeating of key words or the central idea in the theme from time to time will more readily insure the theme's being driven home." However, the paragraph also makes it clear that first the theme must be selected and the talk developed around the theme. This requires advance preparation.

a. Of main points

177 A repetition of main points is frequently accomplished by some type of summary. We will discuss two outstanding types, calling them "progressive" summary and "concluding" summary.

178 The progressive summary consists of reviewing the essentials of each main point as it is considered, drawing into each successive summary the essentials of the main points that have preceded it. In this way the thread of the talk is constantly being drawn tighter.

179 At the end of the talk, a concluding summary, whether used with progressive summaries or not, draws everything together and the whole talk can be reviewed in a few brief statements.

180 A summary-type repetition of points is particularly helpful in focusing attention on the theme and purpose of the talk. It makes the talk more convincing by isolating the points the speaker desires his audience to remember, thus encouraging them to do so. Occasionally it will assist to mention the exact number of points that are going to be reviewed. This is a further memory aid.

181 A summary need not be a dry repetition or restatement of points or ideas. It can be accomplished in a variety of ways: by illustration, by the use of a scripture, by approaching the matter from a different viewpoint, by comparisons or contrasts, by drawing parallels, by using synonyms or questions. To demonstrate, a very practical summary of a public talk might be a short, five-minute sermon, employing the basic Scripture texts and major arguments of the talk. Here is the hour's talk in capsule form, something almost everyone can carry away and use.

182 The summary type of repetition is particularly helpful in connection with talks involving reason and logic, and the time lapse between the discussion and the brief review helps in imbedding the thoughts more deeply in the minds of the audience. However, it is not always necessary to summarize a point. It can often simply be restated later as an effective basis for another point that is to be developed.

183 Another way that main points can be repeated is by outlining them in the introduction of the talk, then

by following with an extensive development of these points in the body. This repetition further imbeds the thoughts in the minds.

184 By becoming acquainted with these different ways of repeating main points, much can be done to make a talk interesting and enjoyable as well as making it easier to remember.

b. Of points not understood

185 Whether or not to repeat a point for understanding depends almost entirely upon your audience. If it is an essential point and it would not be clear to them without having the opportunity to hear it stated more than once, you must reconsider it in some way or you will arrive at the conclusion of your talk unaccompanied by your audience. On the other hand, needless repetition, that which is not employed for emphasis, will make the talk wordy and uninteresting.

186 Keep your audience in mind in preparing the talk. It should enable you somewhat to anticipate the particular problems your audience might have. Prepare to repeat such ideas in some way so that they can be seen from different viewpoints.

187 How can you know if you are not being understood? Look at your audience. Observe facial expressions or, if talking to one or two persons, ask questions. Through experience, advance preparation will help even in this regard, but, basically, audience observation is the key.

188 But note this well: Repeating the same words will not always accomplish your purpose. There is more to teaching than that. If your audience did not understand you the first time, merely saying the same words over again may not be enough to make you better understood. What can you do about it?

189 You must become adaptable. It might call for impromptu additions to your notes. Furthermore, all the means of repetition mentioned in paragraph 181 are available and effective. Practice them regularly. Your successful use of such techniques will determine to a great extent your effectiveness as a teacher.

c. By parallel words or thoughts

190 This aspect of repetition is primarily a matter of sentence structure or choice of words and therefore requires considerable skill and experience. As a rule it should be used sparingly, otherwise it might sound affected and defeat your purpose. The counselor should not require this aspect if it is not used. But if a student speaker uses this means of emphasis effectively, then commendation might be given.

191 For examples, see: 1 Cor. 13:11; 2 Cor. 11:26, 27; Ezek. 21:27 (repetition of subject word). 1 Cor. 12:29, 30; 13:1-3; Phil. 4:8; Matt. 5:3-11 (repetition of sentence structure). John 21:15-17; 1 Cor. 12:14-18 (repetition of idea).

P7. Convincing Argument

192 a. Foundation laid; b. sound proof given; c. effective summary.

193 To convince means to satisfy by proofs. But the proofs alone are not always sufficient. Argument in support of them is usually required. Therefore, to convince by argument involves three basic factors: first, the proofs themselves; second, the sequence or order in which proofs are presented; third, the manner and methods used in presenting them. For our purpose in the Theocratic Ministry School, each of these three factors will be considered as a separate quality of speech, though in application they all go together. Each step being mastered should equip you to present masterful argument.

194 The counselor, and you as the student, will view "P7. Convincing Argument" primarily from the standpoint of *what* is said, what proof is given, rather than *how* you present it. The sequence or order of your proofs will provide the basis for considering "P10. Logical, Coherent Development." Delivery of the material and how it can be used to teach will be considered in connection with the article "T6. Audience Helped to Reason."

195 Convincing argument depends upon sound basic reasons, and that is the way your counselor will be viewing it. Your proofs must be convincing even if one were to read them from cold print. If the convincing quality of your talk depends upon the *manner* in which it is presented and not upon the *facts* you have used to establish your point, then you will need to develop this quality further in order to make your argument really solid and factual.

a. Foundation laid

196 Before presenting your arguments, it is necessary to lay a proper foundation. You must make clear what the point of discussion is, and it is advantageous to establish a common ground by emphasizing relevant matters on which you agree.

197 In some instances terms must be clearly defined. All things that are irrelevant must be eliminated. Do not be hasty in laying your foundation. Make it firm, but do not make the foundation the entire building.—See *qm* 197 ¶3, 4.

198 In preparing your talk you should try to anticipate how much your audience already knows about your subject. This will determine to a great extent how much of a foundation you will need to lay before you actually get into presenting your arguments. Present mutually acceptable ideas first. In this way confidence of the audience can be gained and a basis for reasoning established.

199 Tact and Christian manners dictate a kind and considerate approach, though that is not the point we are working on here. Always draw to the full on your knowledge of Christian principles and open the hearts and minds of your audience.—See *qm* 190-192.

b. Sound proof given

200 A matter is not "proved" simply because you, as the speaker, believe it or state it. You must always remember that your audience is fully justified in asking, "*Why* is that true?" or, "*Why* do you say that is so?" As the speaker you always have the obligation of being able to answer the question "*Why?*"

201 The questions "How?" "Who?" "Where?" "When?" "What?" produce only facts and information in reply, but the question "Why?" produces reasons. It stands alone in this regard and demands more of you than just facts. It taxes your thinking ability. Because of this, in preparing your talk, ask yourself that same question repeatedly: "*Why?*" Then be certain that you can supply the answers.

202 As reasons for statements you make you can often quote someone who is accepted as an authority. That simply means that if *he* said it it must be true because he is recognized as one who knows. That makes it reason enough for believing it. The supreme Authority in this field is, of course, Jehovah God. Therefore quoting a text from the Bible in support is evidence enough to "prove" a point. This is called "testimonial" evidence because it consists of "testimony" from an acceptable witness.

203 In producing testimonial evidence you must be certain that your witness will be acceptable to your audience. If you use human authorities be sure of their background and how they will be viewed. Most persons will accept the Bible as divine Authority, but some view it as man's work and therefore not absolute in authority. In such cases you might have to resort to other evidences or perhaps establish the authenticity of the Bible first.

204 A word of caution. All evidence must be used honestly. Do not take a quotation out of context. Make certain that what you say is exactly what the authority you are quoting had in mind to say. Be specific in your references. Be careful of statistics too. Improperly presented, these can boomerang with devastating results. Remember the man who could not swim and who drowned in a stream that *averaged* only three feet in depth. He forgot about the ten-foot hole in the middle.

205 Circumstantial evidence is that other than human testimony or divine authority. It is evidence that is based on inferences from facts rather than quotations of witnesses. In order to establish your conclusions and make circumstantial evidence convincing, you must have a sufficient array of facts and arguments in support of your conclusions.

206 If the overall proofs you submit (not necessarily in order) are sufficient to satisfy the audience to whom you are speaking, your counselor will consider it satisfactory. The counselor will ask himself, viewing it from the mind of the audience, "Was I convinced?" If he was, then he will commend you on your presentation.

c. Effective summary

207 Some kind of summary is usually essential to convincing argumentation. It is a final appeal to reason, enhancing appreciation for the argu-

ments used. A summary should not be simply a restatement of facts, although basically it is simply a matter of "since this is so, and since that is so, therefore we conclude . . ." This aspect is designed to tie all the points together and draw them to a conclusion. Many times it is the effective summary that drives home the arguments so they really convince.

208 Although application and motivation are vital to effective argument, these will not be considered here, but under "T6. Audience Helped to Reason."

209 See also *qm* 197-200.

T6. Audience Helped to Reason

210 a. Common ground maintained; b. adequate development of points; c. application made for audience.

211 When you talk you expect your audience to listen. But that is not all. You would also like them to think, believe and act as you do. (Matt. 28: 19, 20) That means that you must help them to reason, to understand your arguments and to draw the same conclusions that you have. This involves teaching in all its forms.

212 This article will not concern itself with the arguments you use in your talk nor with the order in which they are presented. (For those qualities see "P7. Convincing Argument" and "P10. Logical, Coherent Development.") In dealing with this quality, helping your audience to reason, your counselor will be observing simply your manner of presentation, the methods you use to teach. He will consider audience reaction, trying to take the position of those in the particular audience you are addressing.

213 You should desire this quality because God reasons with us. Also, Jesus explained his parables to his disciples and equipped them to teach these same truths to others. Helping your audience to reason, then, means to use those techniques necessary to help your audience understand your argument, come to your conclusions and be equipped to use your arguments to teach someone else.

a. Common ground maintained

214 What you say as well as how you say it is vital in establishing a common ground at the outset of your talk. But this common ground must not be lost as the talk progresses or else you will lose your audience as well. You must continue to express your points in such a way that they will appeal to the mind of those in your audience. This requires that you keep in mind their viewpoint on the subject being discussed and use this knowledge to help them to see the reasonableness of your arguments. Continue to apply those points you learned in paragraphs 196-199.

215 A classic example of establishing a common ground and maintaining it to the end, that is, helping the audience to reason, is the argument of the apostle Paul, as recorded at Acts 17: 22-31. Paul had been taken to the Areopagus on a serious charge. He was fighting for his life. Notice how he established a common ground at the outset and tactfully maintained it throughout his entire talk. When he concluded he had not only freed himself of the charge against him but had convinced some of his audience of the truth, including one of the judges of the court.—Acts 17: 33, 34.

b. Adequate development of points

216 In order for an audience to reason on a subject they must have at their disposal sufficient information presented in such a way that they do not reject arguments simply because they do not fully understand them. It is up to you to do this.

217 To do it effectively, take care not to cover too many points. The good of your material will be lost if presented hurriedly.

218 Take time to explain points thoroughly, so your audience will not only hear them but understand them. When you state an important point, take time to develop it. Answer such questions as Why? Who? How? What? When? Where? and in this way help your audience to grasp the idea more fully. At times you can present arguments for and against a point to emphasize the reasonableness of your position. Likewise, after stating a principle, you may find it advantageous to illustrate it so the audience will see its practical application. Of course, discretion must be used. The extent to which any point is developed will depend on the time available and the relative importance of the point to the subject under discussion. But thorough development of ideas will mean that your audience will come to know, not only the answer to any question you have discussed, but the reason for the answer, and in this way they will be helped to accept it and they will be in position to teach it to others.

219 Questions are always good in helping an audience to reason. Rhetorical questions, accompanied with appropriate pauses, will stimulate thinking. If you are talking to only one or two persons, as in the field ministry, you can draw them out with questions as you go along, and in this way be sure that they are grasping and accepting the ideas being presented.

220 Since you want to lead the mind of those in your audience, you must build on things they already know, whether from their own experience or from an earlier part of your own discussion. However, the sequence in which points are discussed will be reserved for "P10. Logical, Coherent Development."

221 It is always important to watch the reaction of your audience to make sure that they are following you. Where necessary, go back and clarify points before proceeding to the next argument. Unless you take care to help them to reason, they may easily lose your train of thought.

222 See also w61 120-123; g62 3/8 21-23.

c. Application made for audience

223 When presenting any argument, be sure to follow through by clearly pointing out how it bears on the issue under consideration. Also, include motivation in the talk, urging your hearers to take action consistent with the facts that have been presented.—See *qm* 18 ¶9.

S3. Gestures

224 a. Descriptive; b. emphatic.

225 Practically no one talks without some form of gesturing. Gestures clarify the meaning and reinforce the ideas of speech. In this way they supplement and vitalize the ideas. So, if you do not gesture on the platform, your audience will know you are not at ease. But when you gesture naturally, the audience will not think of you; they will think of what you are saying.

226 Gestures fall into two general classifications as to their nature: descriptive and emphatic.

a. Descriptive

227 Descriptive gestures express action or show dimension and location. These are the easiest to learn. So, if you have a problem with gesturing on the platform, try simple, descriptive gestures first.

228 When you are working on this quality in the school, do not be content with just one or two gestures. Try to gesture throughout the talk. In order to do this, look for action words throughout the assignment. These are ordinarily verbs, but they can be adjectives and adverbs as well. Look for words that show direction, distance, size, proportion, area, speed, location, contrast, relative positions or comparison. If necessary, mark these words in some way, either in your reading assignment or in your notes, in order to remind you to gesture at that point. Continue this practice, even though you receive a "G" the first time. After a few talks you will find that you no longer need to mark your gestures or think of them in advance and you will gesture naturally.

b. Emphatic

229 Emphatic gestures express feeling and conviction. They punctuate, vitalize and reinforce ideas. Therefore emphatic gestures are essential. But, beware! Emphatic gestures are usually the kind that become mannerisms. To prevent this, avoid repetitious gestures.

230 If your problem is mannerisms in gesturing, limit yourself solely to descriptive gestures for a time. Once you have become adept in gestures of this type, emphatic gestures should become a matter of course. As you gain experience and become more at ease on the platform, your emphatic gestures will express your inner feelings naturally, demonstrating your conviction and sincerity.

231 See also *qm* 48-50.

S4. Audience Contact, Use of Notes

232 a. Visual; b. by direct address.

233 Extensive notes can be a hindrance to audience contact. However, consideration of this quality will not be based on what kind of notes you use. "P8. Use of Outline" will cover that. The point here is, do you have audience contact? Teaching an audience is impaired without it.

234 Audience contact is a bridge to teaching. In fact, your audience contact as a speaker should bring you in such close touch with your audience that their every reaction is immediately felt by you as speaker.

235 However, your use of notes plays an important part in whether you have audience contact or not. Skilled use of notes is not disturbing, regardless of how extensive your notes may be. Your audience is unconcerned that you are even using them. That is because contact is not lost through looking at notes either too much or at the wrong time.

a. Visual

236 Visual contact means to see your audience. It means not just looking at the audience but looking at the individuals in the audience. It means seeing the expressions on their faces and reacting accordingly.

237 Looking at your audience does not mean simply a rhythmic movement from one side to the other so that no one is missed. Look at someone in the audience and say a sentence or two to that individual. Then look at another and say a few more sentences to that person. Do not stare at anyone so long that he is embarrassed and do not concentrate on only a few persons in the entire audience. Continue to move throughout the audience in this way, but as you speak to a person really talk to that one and then get his reaction before you pass on to another. Your notes should be placed on the podium or in your hand or Bible so that you can look at them quickly, with only an eye movement. (*qm* 45 ¶7) If it is necessary to move your entire head to see your notes, it will be awkward and audience contact will suffer.

238 Your counselor will observe not only how often you use your notes but when you look at them. If you are looking at your notes while you are reaching a climax, you will not see your audience's reaction. On the other hand, if you are constantly consulting your notes, you will lose contact. This generally indicates either a nervous habit or insufficient preparation for delivery.

239 If yours is an assignment to read a portion from the Bible, your visual contact during the actual reading will, of course, be somewhat limited. But if you are well acquainted with the material as a result of good preparation, you will be able to look at your audience from time to time without losing your place, and this will be a stimulus to expressive reading.

b. By direct address

240 There is another means of audience contact that is not often considered by speakers but that is just as essential as visual contact. It involves the words you use in addressing your audience.

241 When you talk to one person privately you address him directly by saying "you," "your" or "we," "our." Where it is appropriate, you can speak the same way to your audience. Try to view your talk as a conversation with one or two persons at a time. Watch them closely enough so that you can respond to them as though they had actually spoken to you. This will personalize your delivery. Furthermore, your use of personal pronouns will make your talk more direct and will cement your contact more effectively.—See also *qm* 58 ¶6.

242 A word of caution though. Avoid the danger of becoming too familiar with your audience. You need not become intimate any more than you would in dignified conversation with one or two persons at a door in delivering a sermon, but you can and should be just as direct.—See also *qm* 73 ¶10.

243 Another danger. You must be judicious in your use of personal pronouns and not cast your audience in an undesirable light. For instance, in a talk on delinquency, you would not use a form of address that would infer your audience were the delinquents. Or, if you were discussing low hours in the service meeting, you might include yourself in the talk, using the pronoun "we" instead of always saying "you." Thoughtfulness and consideration should easily overcome any danger of this sort.

P8. Use of Outline

244 Few beginning speakers start out by speaking from an outline. Usually they will write the talk out in advance and then either read it or deliver it from memory. Your counselor will overlook this at the beginning, but some place in your progress to maturity as a speaker you must learn to speak from notes. Learning this is your goal now.

245 Children and adults who cannot even read give talks, using illustrations to suggest ideas. You can prepare your talk with a simple outline too, the same as the sermons that are outlined in *Kingdom Ministry*. You speak regularly without a manuscript in the field ministry. You can do it just as easily in the school, once you make up your mind to it.

246 Since working on this quality is to help you to get away from a manuscript, both in preparation and in delivery, do not memorize your talk. It will defeat the purpose of this study. Your counselor's main concern in considering this quality will be whether you demonstrate those characteristics common to an extemporaneous talk. —See also *qm* 62 ¶4.

247 If you are using scriptures, you can ask yourself the adverbial questions, How? Who? When? Where? etc., and then, as they fit your material, use these questions as part of your notes. Then in giving the talk simply read a scripture, ask yourself or your householder these questions, as appropriate, and answer them. It can be as simple as that.

248 Beginners often are concerned that they will forget something. However, if you have developed your talk logically, no one will even miss a thought if you do overlook it. Coverage of material is not the main consideration at this stage anyway. It is more important for you now to learn to talk from an outline.

249 Timing will not be considered a weakness at this point either. Forget the time. Your counselor will stop you when your time is up.

250 It is possible that in giving this talk you will feel you have lost many of the qualities already learned. Do not be alarmed. They will return and you will find yourself more proficient at them once you can learn to speak without a manuscript.

251 Just a word about notes. They should be used to recall ideas, not to recite them. Notes should be brief.

252 Three things should characterize your notes. They should be neat, orderly and legible. Notes should be prepared according to the nature of the talk and where it is to be delivered. If your setting is a back-call, your notes should be inconspicuous, perhaps inside your Bible. If it is a platform talk and you know you are going to be using a podium, then notes should be no problem. But if you are not sure, prepare accordingly.

253 Another aid is to write the theme at the top of your notes. Thus it is always visible as a reminder. Main points should stand out clearly to the eye. Try writing them in all capital letters or underlining them.

254 Your use of only a few notes in delivering your talk does not mean you can skimp on preparation. Prepare the talk in detail first, making as complete an outline as you wish. Then, prepare a second, much briefer, outline as suggested above. This is the outline that you will actually use to deliver the talk.

255 Now put both outlines in front of you and, looking only at the abbreviated outline, say just as much as you can on the first main point. Next, glance at the more detailed outline and see what you have overlooked. Go over the point again, bringing in those thoughts. Go on to the second main point in your abbreviated outline and do the same. In time, the shorter outline will become so familiar to you that you can recall everything in the more detailed outline just by looking at your few brief notes. With practice and experience you will begin to appreciate the advantages of extemporaneous speaking and will use a manuscript only when absolutely required.—See also *qm* 57-60.

CONGREGATION ORGANIZATION

Supporting Circuit Assemblies

[1] Have you ever stopped to consider what the Bible record means when it says that the Israelites assembled at Jerusalem for worship three times each year? (Ex. 34:23, 24) It does not mean that they simply walked a few blocks to the temple, or that they made a trip of a few hours in an automobile or by train. They had to leave their fields and shops behind and, in many instances, travel on foot for several days to reach Jerusalem; and they did this, not just once a year, but three times annually. Likewise today, Jehovah has directed that we meet together at regular intervals, but, in most parts of the earth, it is comparatively easy to get to the assembly site. Of course, it does take time and money to attend. Therefore we take care to plan well in advance to enjoy these rich spiritual banquets.—Deut. 14:22-27.

[2] And what are some of the benefits to be gained? On Friday evening we have the model theocratic ministry school and service meeting. How much we can individually learn from these meetings, and what a splendid example to copy in our local congregations!

[3] Consider too that assembly time is not just a time to take in, but also a time to give out. How? By sharing in field service. Reports show that support of field service on Saturday and Sunday mornings is quite weak at many assemblies. Study conductors can be very helpful in this regard by organizing their groups, obtaining sufficient territory, and by seeing that proper direction and good leadership are provided. Where these arrangements are made well in advance many more are sharing in field ministry at assemblies.

[4] A recently added feature is the Saturday-afternoon meeting of the district servant with all interested in the pioneer service. Even if you are not immediately interested in the pioneer service, we encourage you to attend. It may well be the turning point that will mark your eventual entry into the vacation or regular pioneer service.

[5] Have you also considered the unique blessing to be obtained by attending the Saturday-evening session? This is a special program and portions of it are specifically designed for the needs of your circuit. The Saturday-evening program is primarily for the publishers, hence each one of us should plan to be present so we can learn how to serve our God more effectively. So as not to miss any of the good spiritual things provided, each one of us will want to be in our seat when the session starts and we will want to remain there until the session is completed.

[6] Finally, there is Sunday with the public talk and the final talks given by the circuit and district servants. These loving provisions call for our support, for they will stimulate our appreciation for the truth through greater knowledge and discernment. It took effort on the part of the Israelites and the early Christians to attend assemblies. It takes effort on our part to attend assemblies today. We encourage each one to support all circuit assembly activities, that we might be blessed by Jehovah.

Announcements

◆ Literature offer: September, *"Let Your Name Be Sanctified,"* and a booklet, for fifty cents; October, subscription for *Awake!*, and three booklets, $1. Both the October 8 *Awake!* and the October 15 *Watchtower* will be special issues for wide distribution.

◆ Actual count of literature inventory is to be taken by all congregations on September 1. Two literature inventory forms are being sent to each congregation with the Statement. The original should be filled out and returned to the Society *no later than September 5.* Retain the duplicate for the congregation's files.

◆ Identification cards now in use expire August 31, 1962. New cards are available at the rate of two cards for one cent. Only baptized publishers and pioneers who regularly engage in house-to-house work and who are capable of doing so alone qualify for these identification cards.

◆ Congregations are being sent a new chart with instructions and a supply of monthly report cards and magazine distributor order blanks. Congregation servants who have not yet ordered a supply of twelve report cards for each *regular* pioneer with the congregation should do so right away.

◆ If your congregation is working in unassigned territory, endeavor to spend full days in the service there. Cover it thoroughly. Follow up all interest. Organize meetings.

◆ Anyone who is planning to take the tours around the world or to the 'Holy Land' in 1963 should send in all the information requested by the Society no later than August 15. Many brothers have shown interest in the Hawaiian tour and so the Society is looking into the possibility of chartered jet flights to Hawaii. If sufficient brothers are interested to fill the planes we believe the following round-trip rates to Honolulu could be obtained: (Approximate) From New York $450.00; from Chicago $385.00; from Los Angeles and San Francisco $220.00; from Portland and Seattle $232.00; from Vancouver, B.C., $253.10 (or $229.10 by propeller craft). Anyone interested who has not already registered for the tours to Honolulu should write *immediately* to the Watch Tower Bible and Tract Society, Travel Desk, 124 Columbia Heights, Brooklyn 1, New York.

◆ New publications available:

From Paradise Lost to Paradise Regained —Ibo
"Let God Be True" —Yoruba
Songbook —Chinese
"This Good News of the Kingdom" —Marathi

◆ Available again in U.S.A.:

From Paradise Lost to Paradise Regained —Korean
"This Means Everlasting Life" —Afrikaans

Older Publications Available

Since the release of the *Watch Tower Publications Index* there has been an increased demand for older publications that are out of stock here in Brooklyn. Knowing the desire many congregations and publishers have to complete their libraries, we are pleased to advise that the older publications listed below are available from some congregations and branches. It is suggested that school servants check the Kingdom Hall library, and publishers their own library, to see if they need any of these publications. Please order through the congregation. Regular publication rates will apply.

BOOKS: The Harp of God, 30; Preservation, 36; Preparation, 44; Jehovah, 60; Riches, 548; Enemies, 749; Salvation, 6,246; Religion, 12,097; Children, 13,060; The New World, 5,763; "The Truth Shall Make You Free," 3,669; Yearbook (1947) 16, (1948) 15, (1955) 39, (1956) 13, (1957) 33, (1958) 373, (1959) 6, (1960) 74.

32-PAGE BOOKLETS: Loyalty; Satisfied; Peace—Can It Last?; Freedom in the New World; One World, One Government; "The Kingdom of God Is Nigh"; The "Commander to the Peoples"; 'The Meek Inherit the Earth'; The Joy of All the People; The Permanent Governor of All Nations; The Kingdom Hope of All Mankind; Can You Live Forever in Happiness on Earth?; Will Religion Meet the World Crisis?; After Armageddon—God's New World; Christendom or Christianity—Which One Is "the Light of the World"?

64-PAGE BOOKLETS: Who Is God?; Cause of Death; Hereafter; Liberty; The Final War; Home and Happiness; Where Are the Dead?; The Crisis; Escape to the Kingdom; Dividing the People; Intolerance; World Recovery?; His Works; Righteous Ruler; Supremacy; His Vengeance; Favored People; Universal War Near; Choosing; Uncovered; Armageddon; Safety; Face the Facts; Warning; Government and Peace; Theocracy; Religion Reaps the Whirlwind; "Be Glad, Ye Nations"; "The Prince of Peace."

Please allow several months for delivery, as orders will be filled from various congregations and branches throughout the world. (Note paragraph 30 of the *Cost List.*) It would be appreciated if the literature servant would immediately ascertain what is desired locally and place an order, using a regular Order Blank.

Presenting THE GOOD NEWS

Using Brief Magazine Presentations

[1] The magazine work plays an important part in our Kingdom preaching. Many persons are reached in a short period of time, the presentations are simple and a fine testimony is possible through the pointed articles. To be truly effective, however, we must be very brief. Presentations should never drag. Select one article in one of the magazines that you can talk on enthusiastically and that will appeal to the people in your territory. Just one strong reason for reading the article is all that we need to give the householder. In the following presentations only two or three sentences are spoken before the article is referred to for the Bible's answer.

[2] For example, the August 1 *Watchtower* contains the article "Building a Happy Family." Pointing to the illustration of a family at their dinner table, you might say: "Many persons feel that there are too many distracting things today that pull the members of the family apart and cause unhappiness. They would like to see their families more closely knit together, as in this illustration. This article, 'Building a Happy Family,' will show what the Bible says is the best way to accomplish this. You will enjoy reading this article in the latest issue of *The Watchtower*. It is left, along with its companion, the *Awake!*, on a contribution of ten cents."

[3] Or, using the article "Role of Wife and Children in a Happy Family" you might say: "Bringing up a family is a serious matter. It requires the cooperation of both father and mother. Because the father is the head of the house, some have wondered just what the responsibilities of the wife are in training the children. This article, 'Role of Wife and Children in a Happy Family,' will give the Bible answer. It is contained in this issue of *The Watchtower*. You may have it and its companion, the *Awake!*, on a contribution of ten cents."

[4] Using the article "Salvation Depends upon What?" in the August 8 *Awake!*, you might say: "More persons are members of a church than ever before. By this they indicate that they are interested in salvation, but there are conflicting ideas on how that salvation is to be gained. Some stress beliefs; others stress works. We have been encouraging those who are serious about their religion to read the Bible answer as found in this article, 'Salvation Depends upon What?' This copy of the *Awake!*, along with its companion, *The Watchtower*, is yours on a contribution of ten cents."

[5] Being brief does not mean being rushed. In a poised, unhurried manner we can get right to the point. Also, we want to keep an accurate record of all magazine placements. The best place to place magazines is where we placed them before. Thus, we will call back with the next issues with the goal of establishing a route. Keeping that route active will furnish these persons of goodwill with life-giving truth on a regular basis.

Keep United *(Cont'd)*

magazine presentations suggested and then to work with them in the service. Appreciate the importance of regularity, dependability, and help your family make it a characteristic of their service.

[6] During August, to help all of us in united Kingdom service, at the service centers on Sunday mornings we will review the current sermon the first week of the month; the back-call sermon the second week. The third week there will be a demonstration showing how to start a study on the initial call when literature is placed. On the fourth week we will consider transitions to the offer, also the offering of magazines when the regular offer is not placed.

[7] Let us all endeavor to make this final month of the service year an outstanding one in our ministry. Keep the service quotas in mind. Demonstrate unity under the Kingdom by having a full share in the ministry.

NEW WORLD NEWS

◆ Mauritius, with 67 publishers, reports that this is a 40-percent increase over last year's average.

◆ Papua reports 406 publishers in May —a 28-percent increase. Circuit assembly in Kerema had 200 present despite seven inches of rain; five were baptized and a total of 1,335 attended four film showings. Circuit assembly at Port Moresby was attended by 338.

◆ New branch-missionary home in Bangkok, Thailand, was dedicated on May 26; 161 were present from nearby congregations.

◆ There were 1,543 happy brothers at Tikkurila, Finland, to witness the dedication of the Society's new branch office, home and factory; 1,850 at the public meeting on Sunday.

JUNE SERVICE REPORT

	Pubs.	Av. Hrs.	Av. B-C	Av. Bl. St.	Av. Mags.
Sp'l Pios.	691	134.5	50.7	7.6	128.9
Pios.	6,931	92.0	30.7	5.0	97.7
Vac. Pios.	4,083	83.4	18.1	2.1	75.2
Pubs.	259,517	10.2	3.1	.6	11.4
TOTAL	271,222				

Public Meetings Held: 23,376

UNITED STATES QUOTA FOR 1962
273,549 Publishers

WHAT HAPPENED HERE IN JUNE?

The publisher figure for June is excellent! How so? Our report this year showed better consistency, and the publisher figure dropped down from May to June only 3,128 publishers, whereas last year the May to June drop was 11,085. Brothers, you did very well in arranging schedules that enabled you to be in the service and to help others share in the ministry. Also, it is pleasing to see that again in June, the fourth month in a row, publishers averaged over 10 hours field service. Keep it up.

What needs to be worked on? Bible studies. They continue to decrease in number. Though you attend assemblies and go on vacation, strive to conduct and report Bible studies each month.

District Assemblies

[1] Have you attended one of the Courageous Ministers District Assemblies this year? There are still a few left. So, if you have not yet attended, why not make plans immediately and write to the city of your choice for rooming accommodations?

[2] The richness of Jehovah's spiritual food has not abated, but is increasingly beneficial. Manifest your full respect for his provisions by meeting together with your fellow ministers. Attending an assembly will be the most important activity on your theocratic agenda for this summer. Not only attend but show you are conscious of your spiritual need by taking in all sessions, all three days. It is of the highest personal interest for you to maintain your position as a courageous minister, bearing fruits to the honor of Jehovah's name.

★ **Parents, help your children to publish regularly.** ★

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KINGDOM MINISTRY

FOR UNITED STATES OF AMERICA

SEPTEMBER, 1962 "Be courageous and let your heart be strong. Yes, hope in Jehovah."—Ps. 27:14. VOL. V NO. 9

Be Patient and Regular in the Ministry

[1] After directing our attention to the example set by the patient, hardworking farmer, the disciple James urges: "You too exercise patience." (Jas. 5:8) Patience is vital to our ministry.

[2] Although the name of Jehovah has been greatly abused, He has shown patience. As his servants we too must show patience in announcing the sanctification of that name. This we will continue to do during September as we give the sermon "God's Name to Be Sanctified," and offer the book *"Let Your Name Be Sanctified."*

[3] Manifesting patience in our ministry, we will not feel that our job is done simply because we have covered our territory. Patience will move us to call again and again. It will stimulate us to follow up on all interest shown, overcome objections and repeat truths over and over, when necessary, to fix them in the minds of newly interested ones.

[4] It is obvious that patience on our part does not mean that we are simply waiting but doing nothing. Not at all! We are patient *workers.* That means that we couple our patience with regularity. One of the best ways to do this is to have a schedule, one that makes provision for us to be in the service every week, ten hours a month, sharing in all features of the ministry. Such regularity makes us more productive ministers. We become more proficient in giving sermons and in overcoming objections. Because we are regularly in the service, we are better able to follow through on all interest shown. The result is more fruitage from our work.

[5] September 3 is Labor Day, and it should be a fruitful opportunity for special magazine service. Arrange to take good advantage of it.

[6] This also is the final month for work in unassigned territory this year. By regular, concentrated activity there, it should be possible to finish working these assignments this month. Then, when sending your report to the Society, be sure to include, on 3" x 5" slips of paper, information concerning goodwill persons. Additionally, arrange for capable publishers to correspond with these interested ones.

[7] September, of course, marks the beginning of the new service year. With conventions and vacations behind us, it is good to review our personal ministry to get it well organized again. Similarly, congregation servants would do well to check the congregation as a whole to see what needs attention. To this end, it would be advisable for the overseer to meet with the book study

(*Continued on page 7, col. 1*)

Parents, Are You Training Your Children in the Ministry?

[1] Recently a survey was taken to ascertain the age-grouping of publishers in the United States. The results are set forth below:

Ages	Percentage of Pubs.
15 and under	23
16-30	24
31-50	30
51-70	18
Over 70	5

[2] Interestingly, this survey shows that 77 percent of all publishers are sixteen years of age or older. What a strong, healthy percentage of publishers to take the lead in preaching the good news of Jehovah's kingdom! However, 23 percent, or more than 66,000, are fifteen years old and younger. With this in mind, how essential it is for parents to consider the words, "Train up a boy according to the way for him; even when he grows old he will not turn aside from it." (Prov. 22:6) Yes, parents should instill in their child the desire to become one of Jehovah's ministers. Set this goal before the heart of your child early. We can best do this by setting a good example as ministers ourselves, since actions speak louder than words. Our children should accompany us in the house-to-house ministry, on back-calls and when conducting Bible studies. Youthful ministers should understand both how and why our ministry is conducted as it is.

OFFER FOR SEPTEMBER
"Let Your Name Be Sanctified," and a booklet, for 50c.

THEME FOR SEPTEMBER
Patience in the Ministry with Regularity.—Jas. 5:8.

[3] From experience parents learn that a good way to train their children is to take them in the distribution of the *Watchtower* and *Awake!* magazines. Parents, do you aid your children to have talking points on each magazine and do you train them to give effective 30- to 60-second presentations? One father in Texas has trained his twelve-year-old son in this way and the boy reported placing 23 magazines in two hours, and regularly reaches or exceeds the magazine quota. Has this been your experience as a parent?

[4] Circuit servants report that a large percentage of those irregular in service are children. This can be remedied if parents will work out personal schedules for their children, allowing them to spend at least two and a half hours each week or ten hours each month in service. Lovingly take them along with you to the service center for the various meetings for field service. Many children are now finding it possible to share in the campaign offer by using the simplified ser-

(*Continued on page 8, col. 3*)

★ **Imitate those with "faith and patience."** ★

Your Service Meetings

Beginning this month the first service meeting for the following month will also be given; this will allow congregation servants more time to prepare the first meeting of the following month.

FIRST MEETING IN SEPTEMBER

Theme: Patience in the Ministry with Regularity.

5 min: Introduction, text and comments.

10 min: Talk on "Patience in the Ministry with Regularity." (See "Watchtower," April 1, 1961, pages 201-214, and September 1, 1962, page 532.)

15 min: Question-and-answer discussion of main article "Be Patient and Regular in the Ministry."

20 min: "Parents, Are You Training Your Children in the Ministry?" Talk and demonstration of points.

10 min: Concluding comments. (Cover "What Happened Here in July?")

SECOND MEETING IN SEPTEMBER

5 min: Introduction, text and comments.

10 min: New World News and Announcements.

17 min: Question-and-answer discussion of "Congregation Organization" article, "Transfer of Publisher's Record Card."

18 min: "Aid Others to Start Studies." Talk and demonstration of points.

10 min: Concluding comments.

THIRD MEETING IN SEPTEMBER

5 min: Introduction, text and comments.

10 min: Talk on article " 'Watchtower' and 'Awake!' Special Issues."

25 min: Analyzing Our Ministry.

Each publisher should have his Publisher's Record card, showing year's totals and averages, also paper and pencil for notes. Congregation chart, with correct totals and averages of entire year's report, should be displayed.

(3 min.) Congregation servant talks to the audience on need for progressive ministry. New service year should find all scheduling lives for greater activity and continued progress toward maturity. Goals to be worked for by all publishers: ten hours, six back-calls, one Bible study and twelve magazines each month. Review of past year's activity will show what may be needed to improve ministry this year. Each publisher encouraged to check his own card as committee discusses the congregation's activity for past year.

(20 min.) Congregation servant discusses ministry with other two members of committee. They should have previously checked over Publisher's Record cards and the entire congregation's record so as to have informative discussion of the number of publishers reaching the various field service goals, the effect that better scheduling has had on the congregation's activity, how productive home Bible studies have been in producing new publishers, how many new publishers there were during the past year, how many are immersed now in comparison to a year ago, and the good effect on the congregation of special activity such as the circuit servant's visit and many vacation pioneering.

They further discuss what may be done in the coming year to improve individual and congregational organization, what steps can be taken to improve scheduling of time by individual publishers, how training program and personal assistance arrangement may be enlarged or strengthened to build up those requiring help, what parents can do to help children be regular and grow to spiritual maturity. In conclusion they discuss the value of working with a purpose, making time count and progressively directing the interested ones to the organization.

(2 min.) Congregation servant briefly sums up past year's activity and emphasizes goals publishers will work for in new service year, including congregation goals of 10-percent and 20-percent increase for December and April. Stresses again the need for progressively improving ministry and advancing to spiritual maturity.

10 min: Talk and demonstration on effective introductions to current sermon and appealing points in "Sanctified" book to show to householders.

10 min: Concluding comments. (Include remarks on slogan, based on Hebrews 6:12, bottom of page 1.)

FOURTH MEETING IN SEPTEMBER

5 min: Introduction, text and comments.

20 min: "Why Be Interested in What Others Believe?" Talk and demonstration of points found in article in "Awake!" of July 22, 1962.

25 min: Know Your October 8 "Awake!"

Make prior announcement so publishers will have October 8 "Awake!" with them.

(1 min.) Chairman's introduction. Special October 8 "Awake!" to be widely distributed. When we know the details of our subject, it is easier to express it. When we appreciate that our subject is of interest to the other person, it is easier to express ourselves with enthusiasm.

(10 min.) Panel of three experts, prepared in advance, called to platform. (Possibly a brother, a sister, a young publisher.) One member of panel prepared on article "Man's Quest for Peace," one on "Uniting All Men Under the Kingdom of God," and one on rest of the articles. Considering one article at a time, chairman asks experts questions to bring out talking points usable in field service, such as the title of the article, a subheading in the article, a sentence, a verse quoted, or a picture. The panel should state why they feel the point will be effective. (Does it provide information of community interest? Does it have personal appeal? Or is it a point that fits well with the theme of the current sermon?) The panel should refer to page and paragraph where each talking point is found so the audience may follow in their copies.

(12 min.) Three demonstrations by panel members featuring points in articles named above. Publisher making presentation should first tell what point he will feature in presentation and why he picked this point. Then demonstrate. After presentation is completed the chairman will ask the audience for comments as to good points observed and points that they believe will have good householder appeal. After these observations of commendation the publisher who made the presentation should state just one point concerning either the material used or his manner of presentation, telling why he believes this helped make the offer effective and appealing. The first demonstration should be a brother offering two magazines to a man waiting in a parking lot. The second demonstration, a 30- to 60-second presentation featuring "Awake!" from house to house. The third, presentation of the "Awake!" subscription at the conclusion of the sermon. Allow about four minutes for each demonstration and comments.

(2 min.) Chairman's concluding comments. The special "Awake!," along with "The Watchtower," should be presented everywhere: offering a subscription, as an offer if the subscription is not taken, in 30- to 60-second presentations, store-to-store and street work, in working parking lots, and in incidental witnessing. Begin distribution of individual copies this weekend. Keep featuring the special issue until all copies are used.

10 min: Concluding comments. (Continue work with "Sanctified" book this weekend. Start with "Awake!" subscription offer on October 1.)

FIRST MEETING IN OCTOBER

Theme: Like Jehovah's Dewdrops Among Many Peoples.

5 min: Introduction, text and comments.

12 min: Talk on "Like Jehovah's Dewdrops Among Many Peoples." (See "Watchtower," January 15, 1962, pages 48-55, and also issue of October 1, 1962.)

10 min: "Yearbook" experiences on magazine distribution; also emphasize various ways special issues can be placed. (See "Index" under "Magazine Distribution.")

23 min: New sermon under "Presenting the Good News." Chairman will develop sermon with congregation and in conclusion have a prepared publisher give model sermon.

10 min: Concluding comments. The new chart should be posted for this meeting, the overseer explaining it to the congregation. (Include remarks on slogan at bottom of page 8.)

JULY SERVICE REPORT

	Pubs.	Av. Hrs.	Av. B-C	Av. Bi. St.	Av. Mags.
Sp'l Pios.	701	129.3	41.1	6.3	149.9
Pios.	6,856	85.5	28.9	4.8	89.1
Vac. Pios.	5,016	84.7	16.5	1.7	75.8
Pubs.	254,793	9.4	2.9	.6	10.4
TOTAL	267,366				

Public Meetings Held: 21,798

UNITED STATES QUOTA FOR 1962
273,549 Publishers

WHAT HAPPENED HERE IN JULY?

A new peak in vacation pioneers! That is the outstanding point of our report. July's 5,016 vacation pioneers exceeded any other month by 933. Excellent, indeed!

Though the number of publishers as a whole dropped almost 4,000 from June, it is good to see that our July report reached the monthly average for the first ten months of this service year, namely, 267,362, which continues to give us a 7.5-percent increase over last year's average. Let all of us schedule at least ten hours of service for September and report so the new service year will begin with a fine report.

Progressive SPEECH TRAINING

P9. Coherence Through Connectives

256 a. By transitional expressions; b. adequate for your audience.

257 Coherence means a sticking together within, a uniting of parts held fast together making a logical whole. Sometimes this is accomplished in large measure simply by the logical order in which the parts are arranged. That particular quality of coherence will be considered in connection with the article "P10. Logical, Coherent Development."

258 But in most talks there are parts that need to be connected beyond simple arrangement of material. In such cases coherence requires a bridge from one point to another. Words or phrases are used to show the relation of the new ideas to what precedes them, thereby filling in gaps due to change in time or point of view. This is coherence through connectives and it involves the words, sentences or additional thoughts that unite ideas.

259 For example, the introduction, the body and the conclusion of your talk are separate parts of the talk, distinct one from another, yet they must be tightly united by transitions. This is particularly true in a reading assignment where the reading is introduced and then appropriately concluded. Additionally, main points need to be tied together in a talk, especially if they are not too directly related in thought content. Or sometimes it is just sentences or paragraphs that need connectives.

260 In the use of transitions, think of yourself as the "leader" in the game of "follow the leader." If you jump across a gap that is too wide or turn too abruptly, some of those in the game will be lost. While that may be the point of the game, it is not so with your talk. All the audience must follow you to the end to fulfill the purpose of your talk. That means you must use proper transitions or connectives.

a. By transitional expressions

261 Frequently a bridge between ideas can be built simply by a proper use of connecting words or phrases. Some of these are: also, in addition, furthermore, moreover, likewise, similarly, hence, thus, for these reasons, therefore, in view of the foregoing, so, so then, thereafter, however, on the other hand, on the contrary, contrariwise, formerly, heretofore, etc. Such words effectively join sentences and paragraphs.

262 However, this quality of speech often calls for more than such simple connectives. When one word or phrase alone will not suffice, then a transition is called for that leads the audience completely over the gap to the other side. This might be a complete sentence or even the addition of a more fully expressed transitional thought.

263 One way such gaps can be bridged is to try to make the application of the preceding point a part of the introduction to what follows. Frequently this is done in our house-to-house sermons. In this way the transition serves not only as a connective but it is like mortar between bricks, uniting the two inseparably.—See "Sermon: 'God's Word, an Inspired Guide,'" *km* June, 1962, p. 2, col. 1.

264 Furthermore, not only should consecutive points be tied together, but sometimes points more widely separated in the talk should be. For example, the conclusion of the talk should be tied in with the introduction. Perhaps an idea or illustration introduced in the beginning of the talk could be applied in such a way in the conclusion that it will motivate or further show the relation of the illustration or idea to the purpose of the talk. Reintroducing some aspect of the illustration or idea in this way serves as a connective and makes for coherence.

b. Adequate for your audience

265 How extensive connectives must be will be determined to some extent by your audience. Not that some audiences need no transitions. Rather, some audiences just need more, due to their lack of familiarity with the ideas to be related one to another. For instance, Jehovah's witnesses will readily connect a scripture dealing with the end of the world to a text speaking of the Kingdom. But to someone who views the Kingdom as a state of mind or something in your heart, the association would not be so readily grasped and some transitional idea would have to be introduced to make the connection clear. Our door-to-door work continually calls for such adjustment in our sermons.

P10. Logical, Coherent Development

266 a. By reasonable order; b. only relevant material used; c. no key ideas omitted.

267 As stated earlier in this series (¶193): "To convince by argument involves three basic factors: first, the proofs themselves; second, the sequence or order in which proofs are presented; third, the manner and methods used in presenting them." The first of these factors was considered in the article "P7. Convincing Argument" (¶192-209), while the third was discussed under the subject "T6. Audience Helped to Reason" (¶210-223). The second factor is the concern of this present article.

268 What is logic? For our purpose we might say that logic is the science of correct thinking or sound reasoning. It imparts understanding because it is the means by which a subject is explained in its connected parts. Logic shows why they act and belong together.

269 Development means to unfold gradually, as a flower from a bud, to form or expand by a process of growth. Logic is coherent if its reasoning follows a gradual growth in such sensible, natural processes that all parts are united in sequence.

270 Logical, coherent development therefore is the process of sound thinking, with points arranged in a gradual order so that all combine into one unified whole. It is essential to effective speech and is a vital part of Bible education.—Luke 1:3; Acts 9:22; 18:28.

271 There are two basic methods that can be followed in the development of argument. (1) Set the truth directly before the audience, producing facts to substantiate it. (2) Attack some erroneous position, which, being demolished, will leave the truth to assert itself. It only remains then to make proper application of the truths under discussion. For more detailed methods of developing your material see *qm* 26-29.

272 How will your school servant view your talk in giving counsel on this quality? First of all, he will realize that no two speakers will reason exactly alike. Therefore he will view this quality from the standpoint of your own effort. If your development is one that the average person can easily follow and understand, then it will be acceptable whether it follows the pattern that he himself would develop or not.

273 A perfect example of different approaches to the same subject is in the writing of the four Gospels. Four disciples of Jesus wrote independent accounts of his ministry. Each is different, yet all wrote reasonable, logical presentations. Each developed the material to accomplish his own particular purpose and each was successful. So, if your development sensibly fulfills your purpose, your counselor will accept it.

274 In this connection the counselor must identify your purpose and endeavor to evaluate your sequence of thought on the basis of whether the purpose was accomplished or not. You can help him, and your audience, by making your purpose clear, particularly in the way you introduce your material and then apply it in the conclusion.

275 With this purpose of your talk in mind, your counselor will try to anticipate your points as you present them and what you are leading up to in the development of the material. In view of his advance consideration of the material you are assigned, this should not be too difficult if your talk follows the simple rules of logical development to be considered in the three aspects that follow.

a. By reasonable order

276 First, in organizing your material or your outline, make certain that no statement or idea is brought in without some preliminary basis being laid for it. Keep asking yourself these questions: What is the most natural thing to say next? Having gone this far, what would be the most logical question that could be asked? Having identified this question, then simply answer it. Your audience should al-

ways be able to say: "From what you have already said I can see that this point is so." If no foundation is laid, then the point would usually be considered as being out of logical sequence. Something is missing.

277 In arranging your material you should consider those parts that naturally depend upon each other. You should endeavor to see the relationship of such parts and then arrange them accordingly. It is somewhat like building a house. No builder would try to erect the walls without first laying the foundation. Nor would he lay all the pipe for the plumbing after he had plastered the walls. If, under certain circumstances, there is a change in the procedure normally used in building a house, there is good reason for doing it. So it should be in the building of a talk. Each part should contribute its share in constructing a solid and compact whole, each in order, each adding to the part it follows and preparing the way for the ones to come. You should always have a reason for the order in which you present the facts in your talk.—See *qm* 27 ¶4; also ¶263 of this series.

b. Only relevant material used

278 Each point you use must be tied in tightly to the talk. If not, it will appear unrelated, it will not fit; it will be irrelevant material, that is, not bearing upon or connected with the matter in hand.

279 However, your counselor will not arbitrarily call something irrelevant that may outwardly appear unrelated if it is successfully tied in. It might be that you have chosen to use such a point for a particular purpose, and, if it fits the theme, is made a part of the talk, and is introduced in logical sequence, your counselor will accept it.

280 How can irrelevant material be quickly and easily identified in preparing your talk? Here is where a topical outline serves so effectively. It helps to classify your information. Try using cards or something similar, with all related material on each card. Now, rearrange these cards according to the natural sequence in which you think they would normally be presented. Not only will this help in determining what approach should be made to the subject, but also it will help to identify anything that is irrelevant to the theme. Those points that do not fit into sequence should be adjusted so that they do, if they are necessary to the argument. But, if they are not necessary, they should be eliminated as irrelevant to the theme.

281 From this it can quickly be seen that the theme of your talk, selected with audience and purpose in mind, controls in determining the relevancy of a point. In certain circumstances a point might be vital to accomplishing your purpose, depending upon the background of your audience, while, to a different audience or with a different theme, it might be unnecessary or totally irrelevant.

282 In view of this, how complete should coverage of the material in your assignment be? Logical, coherent development should not be sacrificed just to cover every point that may be included in your assignment. It would be best, though, to select a setting that will allow you to include just as much of it as is practical, since the student talks are an instructive part of the school arrangement. However, those ideas essential to the development of your theme as key points cannot be omitted.

c. No key ideas omitted

283 How do you know whether an idea is a key idea or not? Paragraph 39 in this series answers, "It is essential if you cannot accomplish the purpose of your talk without it." This is particularly true in logical, coherent development. For example, how could you manage if a contractor built you a two-story house and left out the staircase? Just so, a talk with certain essential points omitted could not possibly be logical and coherent in development. Something is lacking and some of the audience will be lost.

S5. Sense Stress

284 a. Thought-conveying words in sentences; b. principal ideas in talk.

285 Sense stress and modulation combine to make a talk meaningful and colorful. But, of the two qualities, sense stress is usually the easier for a new speaker to master on the platform. That is why it is listed ahead of modulation on the Speech Counsel slip. However, not every aspect of sense stress will be required at this point in your progressive speech training. Whereas placement, degree and variety of stress are all involved in proper emphasis, we are going to leave the mastery of variety of stress to our consideration of "S8. Modulation." Here we will confine ourselves to placement and degree of stress, with variety of stress considered only as a means of acquiring emphasis. You will not be required to demonstrate a variety of means of stress at this point.

286 Remember first of all, then, what sense stress is to accomplish. It is to present thought that is not distorted. It is to accent or emphasize words or thoughts to convey accurate meaning and to indicate to your audience their relative importance. Degrees of stress vary from light to medium to heavy.

a. Thought-conveying words in sentences

287 Placement of stress is basically a matter of: Which words are stressed? It involves the recognizing of those words that convey the thought and, by proper emphasis or stress, making them stand out in relation to the words surrounding them. If words other than those that carry the thought are stressed, the meaning will be obscure or distorted. At the very least, much of the force and strength will be lost in your expression.

288 Most persons in normal, everyday speech will make their meaning clear. Unless you have a particular mannerism, such as emphasizing prepositions, this aspect should present no real problem. Any outstanding weakness in the matter of placement is usually the result of some such mannerism. If that is your problem, work at it diligently. Ordinarily such habits cannot be broken in a talk or two, so your counselor may not hold you back if your wrong placement is not so pronounced as to distort your meaning. But for the most forceful and effective speech, keep working until you have completely mastered proper placement of stress.

289 How is emphasis or sense stress accomplished? There are a variety of means, often used in combination: by greater volume, by more intensity or feeling, by lowering the tone, by raising the pitch, by slow and deliberate expression, by increasing the pace, by pausing before or after a statement (or both), by gestures and facial expressions.

290 Your counselor will not require you to demonstrate a variety of these means of emphasis while you are working on this quality. He will be concerned primarily with whether your emphasis was properly placed and of sufficient degree to make the key words stand out. He will observe whether you had no stress, too much or too little.

291 So, in preparing your material, underscore the key words if you will be reading it. If you are speaking extemporaneously, get the thoughts clearly in mind. Use key words in your notes and then stress those words. Remember, thought is the master, words are the servants. Make the words do the will of the master.

b. Principal ideas in talk

292 This is the aspect of sense stress most frequently lacking. In such cases there are no peaks in the talk. Nothing stands out above everything else. When the talk is concluded it is often impossible to remember anything as being outstanding. Of course, this involves more than just stress. But, even if the main points are properly prepared to make them stand out (see ¶35-48), failure to give them proper emphasis in delivery can weaken them to the extent that they may be lost altogether.

293 To overcome this problem you must first analyze your material carefully. What is the most important point of the talk? What is the next most important? If you were asked to state the gist of the talk in one or two sentences, what would you say? That is one of the best ways to identify the highlights. After these are known, mark them in your notes or manuscript. You can now build to these points as climaxes. They are the peaks of your talk and, if the material is well outlined and you deliver it with strong degrees of emphasis, the principal ideas will be remembered. That is your purpose in speaking.

294 See also *qm* 50-53.

S6. Enthusiasm

295 a. Shown by animated delivery; b. appropriate to material.

296 Enthusiasm is the result of strong feeling on behalf of a cause or a subject. It is ardent zeal or interest. If you are to have enthusiasm as a speaker, you must be convinced that your audience needs to hear what you have to say because it is God's message. You must feel the material, live it and speak from your heart, not just your mind.

297 Enthusiasm is closely related to

warmth and feeling, which are listed as S7 on the Counsel slip. However, their expressions are prompted by different emotions and produce different results in your audience. As a speaker, you are usually enthusiastic because of your material. You are excited about it, you are filled to overflowing with it and you give it out with an obvious desire to communicate it to someone else. On the other hand, you are warm and speak with feeling because of your audience. You have a strong desire to reach and win your audience, to draw them to the ideas you wish to convey.

298 Enthusiasm stimulates and enlivens your audience. It moves your audience to action, whereas warmth and feeling deepen their faith and move them to change their views, even to accept counsel and rebuke. This does not mean that enthusiasm is devoid of love and kindness. But warmth and feeling go farther in showing tenderness, empathy and compassion. Your counselor will view these qualities, "S6. Enthusiasm" and "S7. Warmth, Feeling," as set out above.

a. Shown by animated delivery

299 Enthusiasm is most clearly manifested by the animation of your delivery. You cannot be indifferent or lackadaisical in attitude. You must be thoroughly alive in your facial expression, in your tone of voice and in your manner of speaking. That means you must speak with strength and vigor. You must be positive. You must sound convinced though not dogmatic. You must expend yourself completely. One caution: While you should be enthusiastic, you should never get carried away. To lose self-control means to lose your audience.

300 Enthusiasm is contagious. If you are enthusiastic about your talk, your audience will pick up that enthusiasm. In turn, with good audience contact, it will be reflected back to you and keep your own enthusiasm alive. On the other hand, if you are dead, your audience will die with you.

301 Paul says we should be aglow with God's spirit. If you are, your animated delivery will cause God's spirit to flow over into the audience and move your audience to activity. Apollos showed such spirit in his speaking and he is called an eloquent speaker.—Rom. 12: 11; Acts 18: 25; Job 32: 18-20; Jer. 20: 9.

302 To be enthusiastic about a talk you must be convinced that you have something worth delivering. Work on the material you are going to present until you feel you have something that will first stimulate you as the speaker. It need not be new material, but your approach to the subject can be fresh. It can be your own. If you feel that you have something for your audience that will strengthen them in their worship, that will make them better ministers or better Christians, then you have every reason to be enthusiastic about your talk, and unquestionably you will be.

b. Appropriate to material

303 For the sake of variety in your talk and to benefit your audience, you must not carry your enthusiasm on too high a plane throughout your entire talk. If you do, they will be exhausted even before they begin to act. However, this does not mean that you should just let down from time to time. It merely emphasizes again the need to prepare material of sufficient variety to allow for variety in your delivery. It means that some points you discuss naturally call for more enthusiastic delivery than others, and they should be skillfully interwoven throughout your talk.

304 Main points particularly should be presented enthusiastically. As you learned in the article "S5. Sense Stress" (¶292, 293) there must be peaks in your talk, climaxes to which you build. Since these are high points of your talk, they will usually be the points designed to motivate your audience, to drive home the application of your argumentation, your reasons or your counsel. Having convinced your audience, you now need to stimulate them, to demonstrate the benefits of your conclusions, the joys and privileges that pursuing these convictions will bring them. This calls for enthusiastic delivery.

305 In spite of this, though, you should never lapse into indifference in your presentation at other times. You should never lose your strong feeling on behalf of your subject or manifest in any way your loss of ardent zeal or interest. Picture in your mind a deer grazing quietly in a little clearing. Though relaxed in appearance and graceful in repose, there is latent power in his slender legs that can send him bounding away in tremendous leaps at the least hint of danger. He is at ease but constantly alert, quiet but thoroughly alive. So you can be, even when not speaking with all your enthusiasm.

306 What does this all mean then? That animated delivery is never forced. There should be a reason for it and your material must provide you with that reason. Your counselor will be concerned as to whether your enthusiasm was appropriate for your material. Was it too much, too little or out of place? Of course, he will take into account your own individual personality, but he will encourage you if you are shy and reserved and caution you if you seem overly excited about everything you say. So fit your enthusiasm to your material and vary your material so that your enthusiastic delivery will be balanced throughout.

307 See also *qm* 41 ¶5, 179 ¶8; and the article in this series "S8. Modulation."

S7. Warmth, Feeling

308 a. Evident in facial expression; b. evident in tone of voice; c. appropriate to material.

309 You have already learned that enthusiasm is closely related to warmth and feeling. (¶297, 298) But in these same paragraphs it was shown that they react differently on your audience as well as being prompted by different emotions.

310 Enthusiasm might be compared to an electric light bulb that is primarily a source of light. As the speaker is alive, so the power is turned on. The spirit of God is upon him and he shows dynamic energy in his speech. He glows with sincerity, conviction, life, animation, force, energy.

311 But one who has warmth and feeling is like a brilliant, glowing flame. He is like fire because there is not only light but warmth and heat given off. You can feel it as well as see it. The speaker radiates warmth, love, kindness, sympathy. You are drawn to him as to a fire on a cold night.

312 Enthusiasm is spirited speaking and vital to your talk, but tender feeling is also needed. For example, reading of the fruits of the spirit at Galatians 5: 22, 23 without warmth and feeling would not be fitting. See also 1 Thess. 2: 6-8, 13; Eph. 4: 1, 2; 1 Pet. 3: 15.

a. Evident in facial expression

313 If you have a warm feeling toward your audience, it should show in your face. If it does not, your audience may not be convinced that you are sincerely warm toward them. But it must be genuine. It cannot be put on like a mask. This would be worse than having a seemingly cold or impersonal expression. Neither should warmth and feeling be confused with sentimentality and emotionalism. A kind facial expression will demonstrate genuineness and sincerity.

314 For the most part you will talk to friendly audiences. Therefore, if you really look at your audience you will feel warm toward them. You will feel relaxed and friendly. Pick out someone in the audience with a particularly friendly face. Talk to that individual personally for a few moments. Select another and talk to that one. Not only will this give you good audience contact, but you will find yourself being drawn to the audience, and your warm facial expression in response will draw your audience to you. This is where the audience can help you as a speaker, while you, in turn, help your audience through the things you are saying. See *qm* 82 ¶2.

b. Evident in tone of voice

315 It has been well established that even animals can interpret your emotions to some extent by the tone of your voice. How much more, then, will an audience respond to a voice that expresses warmth and feeling by its very tone.

316 If you really feel detached from your audience, if you are thinking more of the words you are saying than of how your audience is going to respond to them, it will be difficult to hide it from an audience that is attentive and alert. But if your interest is centered sincerely in those to whom you are speaking and you have an earnest desire to convey your thoughts to them so that they will think as you do, your feeling will be reflected in every inflection of your voice.

317 Obviously, though, this must be a sincere interest. Genuine warmth can no more be simulated than can enthusiasm. Never should a speaker give an impression of hypocritical sweetness. Neither should warmth and feeling be confused with sentimentality or the assumed, quavering voice of the cheap emotionalist. Such artificialities should be left to those who have no sincere love for God or his sheep.

318 If you have a hard, coarse voice,

it will be difficult to manifest warmth in your expression. You should endeavor conscientiously and diligently to overcome any such problem. It is a matter of voice quality and will require time, but proper attention and effort can do much to improve the warmth of your voice.

319 One thing that might help you from a purely mechanical standpoint is to remember that short, clipped vowels make speech hard. Learn to draw out the vowels. This will soften them and automatically make your speech warmer in tonal expression.

c. Appropriate to material

320 As in the case of enthusiasm, the warmth and feeling you put into your expression depend in large measure on what you are saying. An example of this is the account of Jesus' condemnation of the scribes and Pharisees at Matthew 23. We cannot imagine him expressing these scathing words of denunciation in a dull and lifeless way. But in the midst of this expression of indignation and wrath there is a phrase full of warmth and tender feeling, expressing Jesus' compassion with the words: "—how often I wanted to gather your children together, the way a hen gathers her chicks together under her wings! But you people did not want it." Here tender feeling is obviously indicated, but the next statement: "Look! Your house is abandoned to you," does not carry this same emotion. The tone is one of rejection, disgust.

321 Where, then, would warmth and feeling be appropriate? Most of the things you would say in the field or in a student talk would lend themselves to this expression but particularly when you are reasoning, encouraging, exhorting, sympathizing, etc. In remembering to be warm, do not forget to be enthusiastic when appropriate. Be balanced in all things, but give the fullest possible expression to everything you say.

S8. Modulation

322 a. Variety in power; b. variety in pace; c. variety in pitch; d. fits thought or emotion.

323 Modulation is the spice in the talk. If you speak with effective sense stress you will be understood. But you must add modulation to your delivery if your audience is to continue listening.

324 Modulation, then, is an intermittent variation of pitch, pace and power designed to hold interest and demonstrate your progressive thoughts and emotions as speaker. To serve you best, your modulation should cover the full range of color that the material of any particular talk will allow. Some expressions may lend themselves to delicate, pastel shades, while others must be shown in the boldest, strongest variations of color and tone. In the upper range of modulation you may have, in diminishing degree, excitement, enthusiasm and keen interest. In the middle range is mild interest, while in the lower range is seriousness and solemnity.

325 In no instance would you want to appear theatrical by extremes of expression. Our speech should be colorful, not piously solemn like the orthodox clergy, nor hysterically violent like the tent-meeting evangelist. Proper dignity and respect for the Kingdom message will prevent any such unchristian displays.

a. Variety in power

326 Perhaps the simplest way to obtain modulation is to vary the power of your voice. This is one way of building climaxes and stressing the main points of your talk. However, simply increasing your volume will not always make the points stand out. In some cases it might make them more prominent, but the added force with which they are delivered may defeat your purpose. It may be that your points call more for warmth and feeling than an animated tone. In this case, lower your volume but increase your intensity. The same would be true if you were expressing anxiety or fear.

327 While variety in power is essential for modulation, care must be exercised not to speak so softly that some will not hear. Neither should volume be increased to the point of unpleasantness. Determine these two extremes according to the circumstances and setting and then make as full use of the range in between as is practical.

b. Variety in pace

328 Few beginning speakers will vary their pace on the platform. We do it constantly in our everyday speech because our words flow out of us spontaneously just as we think of them or have need of them. But the new speaker on the platform will usually not allow himself to do this. He prepares his words and phrases too carefully, so all the words come out at the same rate of speed. That is why, in this series, "P8. Use of Outline" was considered before this quality of modulation.

329 If you have not yet come to that quality on your Speech Counsel slip, and you are weak on this aspect of modulation, your counselor may or may not hold you back. That depends on his view of all the circumstances and of your particular needs. But he will certainly show you how speaking from an outline will help you correct this weakness

330 The main current of your talk should be a moderate pace. Minor points, narration, most illustrations, etc., will allow you to speed up. Weightier arguments, climaxes and main points would usually call for a slower delivery. In some instances, for particularly strong emphasis, you could even use slow, deliberate stress. You might stop completely, in a pause, which is a total change of pace.

331 A few words of caution. Never speak so rapidly that your diction suffers. An excellent exercise in private practice sessions is to try reading aloud as rapidly as you can without stumbling. Repeat the same paragraph over and over, constantly increasing your pace without stumbling or muffling your articulation. Then try reading as slowly as possible, dr-aw-ing ou-t th-e v-ow-els rather than chopping off the words. Then speed up and slow down alternately and spasmodically until your voice is flexible and will do what you want it to do. Now when you speak, your changes in pace will come automatically according to the sense of what you are saying.

c. Variety in pitch

332 Change of pitch is probably the most difficult means of modulation, that is, in any degree. Of course, we constantly stress words by a slight raising of the pitch, usually accompanied by a slight increase of power. We *hit* the word, as it were.

333 But more change in pitch than this is called for if you are to get the most benefit from this aspect of modulation. Try reading aloud Genesis 18: 3-8 and 19: 6-9. Notice the great variety of both pace and pitch called for in these verses. Excitement and enthusiasm always have their outlet in a higher pitch than sorrow or anxiety. When these emotions appear in your material, express them accordingly.

334 One of the main causes of weakness in this aspect is the lack of sufficient range in the voice. If that is your problem, work at it. Try an exercise similar to that suggested in paragraph 331 above. In this case, though, work at raising and lowering the pitch rather than varying the pace.

d. Fits thought or emotion

335 From our discussion of this quality so far it becomes quite clear that variations of the voice cannot be made simply to obtain variety. Your expressions must fit the mood of what you are saying. Where, then, does modulation begin? Obviously, it begins with the material you have prepared to deliver. If you have nothing but argumentation or nothing but exhortation in your talk, you will have very little variety in your delivery. So analyze your outline after you have finished it and make sure you have all the ingredients present for a colorful as well as meaningful presentation.

336 But sometimes in the middle of your talk you feel the need for a change of pace. You feel your talk is dragging. What can you do? Here again extemporaneous delivery has the advantage. You can change the nature of your material as you go. How? One way would be to stop talking and start reading a text from the Bible. Or you might convert some statement into a question, with a pause for emphasis. Perhaps you could insert an illustration, making it an adaptation of an argument in your outline.

337 These techniques used during the talk, of course, are for experienced speakers. But you can use the same ideas in preparing your material in advance from your assignment. Just remember, you must have variety in your material to get the most from this quality of modulation. And your expression must fit the thought or emotion of the words you are speaking. Read John 11: 11-44 and see how varied your expression can be.

CONGREGATION ORGANIZATION

Transfer of Publisher's Record Card

[1] Do you know where there is a faithful record of your loving efforts to find and feed the "other sheep"? On your Publisher's Record card. It mirrors the zeal and devotion you show to Jehovah in the field ministry. Yes, what a valuable record is contained on our Publisher's Record cards, one we will each want to build up as time progresses. Often the question comes up as to what we should do with our cards when transferring from one congregation to another. Our view should be, "Where we go, our record goes."

[2] If you transfer to another congregation, you should ask your overseer for your current card and all previous ones in the file so you can turn them over to your new congregation servant. Also, if you are going to be away from your home congregation for more than three months, you should take your cards along with you and turn them over to the new congregation.

[3] On occasions publishers have moved to new localities, but the Kingdom Hall location and times of meetings were not known to them. What should be done in such a case? Always feel free to write the Society, and you will receive a prompt acknowledgment along with the requested information for a smooth transfer to your new congregation. It is a pleasure for the Society to be of such service.

[4] What if a Kingdom publisher is found in your territory and he has not been attending meetings and did not bring his Publisher's Record card along with him from the previous congregation? When this happens, the overseer should ascertain which congregation this publisher previously attended and then write the overseer for the cards and any other information that will aid him to assist this publisher to maturity. If the address of the previous congregation overseer is not known, then the overseer can always write the Society for it.

[5] Often new and less experienced publishers still in need of help will transfer to another congregation. To offset any loss of association and service when this transfer is made, the alert overseer may lovingly write to the new overseer and supply helpful information as well as the new address of the one moving. Thus, arrangements for continued help can be made so there will be no lapse into inactivity through lack of association, study and service. What loving concern for the sheep!

[6] May we individually continue to develop a fine name or reputation before Jehovah. And if we move to another location, a record of our works will go with us as we transfer our cards to the new congregation.

Announcements

◆ CONTRIBUTIONS FOR THE 1963 ASSEMBLY: The Society appreciates very much the response on the part of the brothers in wanting to help publishers from other lands to attend one of the around-the-world international assemblies in 1963. It will be appreciated, and will facilitate the handling of these contributions in the Society's office, if the following is done by all congregation servants.

Please mail your contribution to the Office of the Treasurer, Watch Tower Bible and Tract Society, 124 Columbia Heights, Brooklyn 1, New York.

The 1963 assembly contributions should be sent in a separate check and not be included with remittances for other things. Write a brief letter with your check saying what the contribution is for. Show the name of the congregation and the unit, giving the complete name and address of the congregation servant and the date. The letter should be signed by the congregation servant.

This will greatly aid the Society in properly handling the contributions and acknowledging the same.

◆ New publications available:

New World Translation of the Holy Scriptures, deluxe (black or maroon) —English
Bible #43 —Indonesian
Security During "War of the Great Day of God the Almighty" —Samareno
Take Courage—God's Kingdom Is at Hand! —Dutch, English, Spanish
"The Word"—Who Is He? According to John —English, Spanish
"This Good News of the Kingdom" —Lithuanian

◆ Out of stock in U.S.A.:

From Paradise Lost to Paradise Regained —Finnish
"This Good News of the Kingdom" —Swahili

◆ Available again in U.S.A.:

Bible #43 —Dutch

◆ Literature offer: October, subscription for *Awake!* and three booklets, for $1. November, *Paradise* book, with a booklet, for 75c. December, *New World Translation of the Holy Scriptures*, and a booklet, for $1.

Be Patient and Regular *(Cont'd)*

conductors early in September, after one of the meetings at the Kingdom Hall, to discuss matters such as meeting attendance, personal assistance, the training program and arrangements for group service. Through patient, regular ministry as a unified people we can show our heartfelt devotion to Jehovah and share in sanctifying his great name.

Aid Others to Start Studies

[1] Did you know that in the average congregation just about one-third are conducting home Bible studies? Making allowance for youthful ministers and beginners, this still leaves about one-third that could be and should but are not conducting home Bible studies.

[2] Are you among the one-third that are conducting home Bible studies? Then you know how rewarding it is, for you have the satisfaction of seeing others make progress, you enjoy the fruits of your labors. Preaching is like sowing seed, but teaching is like nurturing the plant to maturity so that it too can bear fruit.

[3] Those of us who are conducting one or more home Bible studies may be doing well, but do you know how we could do better? By aiding still others to start Bible studies. Especially should all mature publishers, such as the overseer and his ministerial assistants, be alert to note those not conducting studies and aid them to start studies. Why are they not conducting studies? Is it lack of appreciation? Let us talk to these, telling them of the joyful experiences we have in conducting studies. More important still, let us lovingly assist such by having them come along with us so they see for themselves what a joy it is to have one's own study.

[4] Or is the problem of Brother No-Study lack of confidence? Then let us remind him that youthful, very aged and even blind ministers are conducting Bible studies. In fact, shut-in, invalid ministers are conducting studies, some by telephone and others by having their interested ones come to them. So really, there is no reason for lack of confidence.

[5] But the lack of confidence may still be there and so we will need to build up Brother No-Study by taking him along with us to one of our studies. Let him conduct it one week and then on the way home review the study with him, with commendation and kindly counsel for improving. More than that, take him with you and let him note how you may start a study on the very first call. Or have him accompany you when making back-calls and see how you turn a back-call into a home Bible study. Help him to become "sheep"-minded instead of hour- or literature-minded.

[6] Yes, let all of us who are enjoying the blessings of conducting studies seek to share this joy with others by aiding them to conduct studies.

Presenting THE GOOD NEWS

With Sermon "Awake to God's Promise of Peace"

1 One of the most interesting campaigns that we engage in each year is that in which we offer the *Awake!* subscription *Awake!* has an appeal to thinking people everywhere. Combine this with a timely sermon and each one of us will be provided with an effective means of presenting the message of truth in October. The following sermon, taken from material in the *Sermon Outlines* booklet, page 31, subheading G, should prove to be effective.

Theme: Awake to God's Promise of Peace

Men very fearful, perplexed —Luke 21:25, 26

Peace efforts doomed to failure —Dan. 2:44

Not men, but God's kingdom will succeed —Matt. 6:10

To live, sue for peace with Kingdom now —Isa. 2:4

2 We might wish to use a presentation like this: 'Good morning. My name is ——. My visit comes because of a serious problem that is of real concern to each person in the neighborhood. Dr. Harold C. Urey, Nobel Prize winner and atomic scientist, not too long ago said, "Freedom from fear? We will eat fear, sleep fear, live in fear and die in fear." He was referring to the capacity for destruction that the armed forces of the world now possess. Many persons now wonder how this problem is to be solved and real peace will come. The Bible gives the answer. It long ago foretold this time of trouble and fear. (Luke 21:25, 26) The efforts of world leaders to alleviate fear and bring peace are doomed to failure. God's judgment against the nations is already set. (Dan. 2:44) The only remedy is God's kingdom, for which Christians pray. (Matt. 6:10) God assures us of a world where fear will be gone and peace will be everlasting. (Isa. 2:4) While this is good news, it is of benefit only to those who are awake to it. Things that are taking place in the world today are fulfilling Bible prophecy and prove that the time for peace by God's kingdom is at hand. To help honest-hearted persons to be awake to these prophecies and also their fulfillments, we are encouraging them to get acquainted with *Awake!* [Make subscription offer.]'

3 You may find it advantageous to have with you more than one issue of *Awake!* to demonstrate the variety of enlightening subjects it covers.

Watchtower and Awake! Special Issues

1 The people we meet in our ministry are often like those to whom Jesus said: "You know how to interpret the appearance of the sky, but the signs of the times you cannot interpret." (Matt. 16:3) They are so engrossed with the mundane affairs of life that they fail to see the significance of the times in which we live. They need to have someone point out to them what the events of our day mean in terms of God's purpose and how they can act with lasting benefit to themselves. That is just what the special *Watchtower* and *Awake!* magazines for October do.

2 The special issue of *Awake!*—the one dated October 8—develops the theme "The United Nations or the Kingdom of God?" It discusses man's quest for peace, the record made by the United Nations, and what both the nations and the clergy think about that world organization. Then, leading the reader step by step, it forcefully shows why this organization, ostensibly working for the good of mankind, actually is in conflict with the kingdom of God. It clearly shows what God's kingdom is, what it will accomplish and what we must do to act in harmony with our prayer for it. It is a forceful, factual presentation that will appeal to reasoning persons.

3 The October 15 issue of *The Watchtower* is also a special issue, featuring the article "Take Courage —God's Kingdom Is at Hand." There is no message that is more vital in this day.

4 Giving these issues special distribution will call for special effort on our part. It would be a fine thing for each publisher to endeavor to place at least six copies of the special *Awake!*, and pioneers 50, along with an equal number of copies of the special *Watchtower*. If you have not yet ordered your extra supplies, do so now. These two issues are important. To get them into the hands of as many persons as possible, plan to have some share in regular magazine work each week. When working with the subscription offer, present the single copies if the householder does not subscribe or is too busy to listen. Be sure that everyone you meet has the opportunity to obtain them. By all means, let's give the distribution of these special issues our enthusiastic support!

NEW WORLD NEWS

British Isles: There was a total attendance of 51,587 at the public meetings held at the eight Courageous Ministers District Assemblies here; 782 were baptized.

Finland: At the district assembly in Tampere 4,722 attended, and 2,017 at Kotka. A total of 131 were immersed.

Indonesia: The seventh peak in number of publishers this year: 642, which is a 35-percent increase.

New Guinea: 165 publishers report, marking a 96-percent increase and the seventh consecutive peak this year.

Australia: 14,754 books, mostly copies of the "New World Translation," were placed by 14,908 publishers in one month. That is the largest number of books placed in any one month in ten years. Also, a new peak of 10,401 Bible studies was reported.

Parents, Are You Training? *(Cont'd)*

mons. Of course, parents bear the responsibility for training their own children. However, when children show a desire to share in the service, other adult publishers in some cases may feel that they would like to volunteer to assist in training some of the younger ones. If so, they can speak to the parents about it, and their help will, no doubt, often be appreciated.

5 So all who are parents have a serious yet joyful responsibility before Jehovah. The training received by children now will benefit them as long as they live. In this way the many thousands of youthful members of the New World society will be able to respond to Ecclesiastes 12:1: "Remember, now, your grand Creator in the days of your young manhood."

★ **Use magazines to advertise the Kingdom.** ★

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KINGDOM MINISTRY

FOR UNITED STATES OF AMERICA

OCTOBER, 1962 "Be courageous and let your heart be strong. Yes, hope in Jehovah."—Ps. 27:14. VOL. V NO. 10

1962—a Wonderful Year of Increase

[1] The psalmist said, "Happy is everyone fearing Jehovah, who is walking in his ways." (Ps. 128:1) During the 1962 service year our cause for happiness has been very great. The average number of publishers in the field each month was 267,436, an increase of 18,755 over last year's average of 248,681 or an 8-percent increase. Along with this splendid increase, we averaged 9.7 hours each month, very nearly the desired goal of ten hours. In fact, in five out of the last six months we have reached ten hours. All together, 41,379,040 hours were spent proclaiming the good news in the United States during the past service year. What a tremendous witness has been given!

[2] That our potential for continued increase is great is indicated by the fact that the average number of Bible studies for the service year was 198,921, the highest yearly average on record. Keep up this wholesome activity, brothers, for it is the key to further expansion.

[3] In addition to all the good things above, the Society was pleased to enroll 243 congregations during the 1962 service year, to compare with 184 new congregations during the 1961 service year. Moreover, 758 out of a possible 849 unassigned counties were worked during the 1962 campaign, *leaving only 91 counties unworked, which is the smallest number on record.* Well done! The message of the Kingdom is reaching the faraway and isolated places, to the praise of Jehovah.

[4] Last but not at all least are the outstanding and happy developments in the pioneer service. The grand total of 2,553 were appointed to serve as regular pioneers during the service year—the highest figure since 1951.

[5] And what about vacation pioneer activity? It is pleasing to say that 26,098 publishers enjoyed this feature of service during the 1962 service year, which is 8,233 more than the peak of any other service year. As for special pioneers, the number increased from the previous year's average of 520 up to 683. The Society looks forward to adding more regular, vacation, and special pioneers during the months ahead.

[6] Truly Jehovah has blessed our efforts to make known the good

(*Continued on page 7, col. 1*)

Be like Dew from Jehovah

[1] Just as dew brings to life the vegetation, so we as Jehovah's servants are privileged to use the waters of truth to revive men of goodwill and so help them to come to life spiritually. How can we do this during October? First of all, by effective use of the refreshing sermon "Awake to God's Promise of Peace." Practice it at home; then use it regularly in the service. But more is needed.

[2] Persons of goodwill need a constant flow of refreshing truth. We can arrange for that by offering them a subscription for *Awake!* Just think of it, their having a subscription means that twenty-four times during the year a new issue of *Awake!* will be put into their hands, with fresh topics to arouse their interest. All of us will want to share in this work, and during October each publisher has the quota of obtaining one new subscription; pioneers, five; special pioneers, eight. If a householder already subscribes for *Awake!* offer *The Watchtower*. Some may want to offer subscriptions for both *The Watchtower* and *Awake!*, for $2. Fine results have come from doing this.

OFFER FOR OCTOBER
Subscription for "Awake!", with three booklets, for $1.

THEME FOR OCTOBER
Like Jehovah's Dewdrops Among Many Peoples.—Mic. 5:7.

[3] The most important factor in obtaining subscriptions is *spending time in the field service.* If we are out in the service each week offering the subscription to people, results will be forthcoming. Another factor is *preparation.* That applies not only to the sermon, but also to the presentation of the magazine. Have in mind points that will appeal to householders and be enthusiastic about them. You may want to display, not only the current issue, but several recent issues to give householders a good idea of the fine variety of topics covered in *Awake!* It is also important to *follow up* on all who show some interest. Call back on those who obtain the special issues and offer the subscription. Follow through on all expired-subscription slips sent to you from the Society. And what about those with whom you conduct studies? You enjoy *Awake!* So will they.

[4] We are also working hard this month to distribute the special issues of *The Watchtower* and *Awake!* Each one of us who is a congregation publisher has a quota of six of each; pioneers, fifty. But why? It is not merely to put out a lot of magazines. There is information in them that people need. They need to appreciate what God's kingdom is and what it means to them; that God has an organization with which they must associate in order to please him. These matters the special issues present clearly and persuasively. But it is up to each one of us to get these magazines to the people, and then follow through by helping them to study.

[5] As a help to all of us in accomplishing our work during October, on Sunday morning at the service centers we will discuss together,

(*Continued on page 2, col. 3*)

★ **"Be at it urgently" and you will preach regularly.** ★

Your Service Meetings

SECOND MEETING IN OCTOBER

5 min: Introduction, text and comments.

13 min: New World News, Announcements and "Around the World in 1963."

15 min: Question-and-answer discussion of the article "Be like Dew from Jehovah."

15 min: "Presenting the Good News"—talk and demonstration.

12 min: Concluding comments, covering "1962—a Wonderful Year of Increase."

THIRD MEETING IN OCTOBER

5 min: Introduction, text and comments.

15 min: Question-and-answer discussion of "Congregation Organization" article "The Kingdom Hall—Part I."

10 min: Report from assistant congregation servant—in form of talk offering suggestions that will aid the congregation to increase in regularity and maturity.

22 min: Reaching Subscription and Magazine Goals in October.

CHAIRMAN (3 min.) "Awake!" campaign well under way. Good schedule and right attitude important. This should be true of each member of the family and of each publisher in the congregation. Each should have keen desire to reach twofold goal of subscriptions and individual magazines set for October. Schedule should be arranged by each publisher to fit his circumstances. Various publishers will be interviewed to illustrate how this might be done.

SCENE I (4 min.) Chairman interviews father who works full week to support family. Is trying to include some prestudy work but believes he will reach quotas mostly through weekend activity. By supporting Saturday's magazine work he expects to reach individual magazine quota and with the sermon and subscription offer on Sunday he is confident he will get at least one subscription. In Sunday work, he is always prepared to drop to two magazines if offer is refused.

SCENE II (4 min.) Sister with opposing husband is interviewed. Questions bring out that her schedule is different. Husband demands that she be home on weekend to care for household duties and be with him. She is trying to work things out so she can spend at least one Sunday in service. However, most of service will be midweek. Has definite day set aside for Magazine Day and also does regular door-to-door work. Determined to stick to schedule till twofold goal is reached or exceeded.

SCENE III (4 min.) Chairman interviews youth of school age. Discovers he is pessimistic about reaching October goals. School and homework keep him busy; has not been in service yet this month. Does not expect to be irregular, does he? Preparation and scheduling will help him too. Whole weekend not needed for study. Serving Jehovah is important part of youthful training. Is somewhat worried about learning new sermon. Use simplified sermon in October "Kingdom Ministry." He brightens up at helpful suggestions and sees where he too can reach October goals.

SCENE IV (4 min.) New publisher is interviewed. Enjoyed hearing of arrangements of experienced publishers, but reaching goals for October seems impossible for him. Shown why he should not feel that way. Take advantage of various group-witnessing arrangements. Work with other publishers short while, then alone. Is already proficient in magazine work. Prepare new simplified sermon found in October "Kingdom Ministry." Experienced publishers use it when householders are busy; he should use it until he feels capable of longer sermon. Is enthusiastic at thought of having full share with others during rest of October.

CHAIRMAN (3 min.) Summarize thoughts, showing that scheduling of time is necessary to fit needs of various publishers. Forethought and adjustments make it possible for each publisher to reach twofold goal for October.

8 min: Concluding comments. (Include remarks on slogan, based on 2 Timothy 4:2, bottom of page 1.)

FOURTH MEETING IN OCTOBER

5 min: Introduction, text, comments.

15 min: "What Has Happened to Magazine Placements?" Talk, with a few questions to audience, by magazine-territory servant. Compare local congregation with the nation.

12 min: Local experiences and expressions from publishers and pioneers telling how they have been able to increase their magazine placements.

18 min: Talk by mature brother on "Watchtower" article of September 1, 1962, "Christians—Not Followers of Men."

10 min: Concluding comments. (Include remarks on slogan, based on Matthew 24:45, bottom of page 8.)

FIFTH MEETING IN OCTOBER

Congregations having a fifth service meeting will arrange their own program.

FIRST MEETING IN NOVEMBER

Theme: United Publication of the "Word of Life."

5 min: Introduction, text, comments.

12 min: Talk on "United Publication of the 'Word of Life.'" (See "Watchtower," November 15, 1961, pages 681-695, also issue of November 1, 1962.)

25 min: Demonstration: Increasing Attention to Kingdom Interests by Pioneering.

(3 min.) Chairman discusses the importance of increasing attention given to Kingdom interests. Points to the new chart showing how congregation is caring for interests. Encourages all to look at chart and make comparisons of their individual activity and the extent to which they contribute to the totals. Can you increase your interests? What is your status in life? Can you make room for pioneer service? Invites the audience to watch following scenes and make personal application. (The chairman should introduce each scene.)

SCENE I (5 min.) Two married sisters on way home from meeting discuss new chart and comment about the provision made for activity of pioneers to be shown. Feel more could pioneer in the congregation. Of all the publishers in the congregation surely more could pioneer. One exclaims, "Why not us?" Both have children but they are now in school. Even when the children are out of school family will cooperate. Husbands have often made the suggestion that wives pioneer. Why haven't they? No reason. Plan to do so.

SCENE II (5 min.) Couple sitting in living room enthusiastically talk about the complete coverage of ministerial activities shown on the new chart. Wife expresses wish that more with congregation were pioneering. Husband suggests both of them pioneer and thus show increase in Kingdom interests entrusted to their care. Talk over what could be done; they have no children. Get part-time job, make good schedule, cooperate, and so forth.

SCENE III (5 min.) Two young, single persons meet during lunch hour. Discuss the new chart. One states that he could not help but feel a little guilty in not contributing more to the chart. The other admits he felt the same way. What is holding them back? They are single, have no obligations, good health, and so forth. Why not pioneer? Have thought about it often but always felt it was not for them. Both see need for increasing attention given to Kingdom interests by pioneering.

SCENE IV (5 min.) Meeting just over and two elderly persons stand talking about the good program and the stress placed on increasing attention to Kingdom interests. Cannot understand why it is that many in the congregation do not do more and pioneer. Nothing stopping them. One remarks, "But what is stopping us?" We both have no family obligations. We are now on pension and thus our needs will be cared for. Why not increase our activity by pioneering? Decide to talk it over with the congregation overseer and get applications without further delay.

CHAIRMAN (2 min.) Why not give careful consideration to your circumstances and see if you can show an increase in the Kingdom interests entrusted to you by pioneering? If you cannot serve as a regular pioneer, why not vacation pioneer from time to time? Increase your attention to Kingdom interests.

10 min: Talk by congregation servant on our work for November, based on the Society's letter of August 17. During November continue to use sermon learned in October, or any other that is appropriate.

8 min: Concluding comments.

Be like Dew from Jehovah *(Cont'd)*

the first week, the current sermon and effectively presenting the subscription; the second week, the simplified sermon shown under "Presenting the Good News" along with use of the single copies of the magazines; the third week, how to start studies when literature is placed; and the fourth week, overcoming local objections. For the benefit of all, the study conductor may assign different ones of us to prepare demonstrations of these points and to have practical suggestions to offer when they are discussed. We can all benefit by being present.

[6] There is much to be done. Have a full share in doing it.

P11. Material Adapted for Field Ministry

338 a. Expressions made understandable for goodwill persons; b. appropriate points selected; c. practical value of material highlighted.

339 To adapt means to modify to meet new conditions, to conform. It means to reconcile something to one's own or to another's satisfaction. Consideration of the matter of adapting material for the field ministry should emphasize the need to make sermons or any other talk simple and understandable to a specific audience and particularly to newly interested persons met in the field ministry. In working on this quality in the school, therefore, you should always view your audience as you would those persons of goodwill that you meet in house-to-house witnessing.

340 This does not mean that your talk must take the form of a door-to-door sermon while you are working on this quality. All talks will be the same in manner of presentation as outlined in your current instructions for the school. What it does mean is that, regardless of the type of presentation you are making, the arguments you develop and the language you use will be the kind that you would use with goodwill persons in the field. Since most of our speaking is done in the field ministry, this should help you to become aware of the need to speak simply, on a level that most persons in the field could understand. You have had some preparation for this quality in connection with aspect "b" of the article "P2. Clear, Understandable." (¶31, 32) Now it is to be treated separately because of its outstanding need and importance.

a. Expressions made understandable for goodwill persons

341 The need for this quality is demonstrated by the expressions some of the brothers use in the field and on new studies. Our understanding of the Scriptures has given us a vocabulary that is not commonly known. We use such words as "remnant," "other sheep," and so forth. If we use them in our speaking, then such expressions usually convey no meaning whatsoever to those persons we meet in the field. They must be clarified by use of a suitable synonymous expression or explanation to be understandable. Even allusions to "Armageddon" and "the Kingdom's establishment" convey little meaning without some explanation as to their significance.

342 In considering this aspect, your counselor will be asking himself, Would a person unacquainted with the truth understand that point or expression? He will not necessarily discourage you from using such theocratic terms. They are a part of our vocabulary and we want people of goodwill to become acquainted with them. But, if you do use any of these theocratic terms, he will observe whether they are explained. He will want to be sure that everything you say will be understood, since that is our purpose in speaking.

b. Appropriate points selected

343 Your selection of ideas to present in the field will vary just as the terms you use vary, depending upon the setting. That is because normally there are some things we would not voluntarily discuss with a newly interested person. In such circumstances the choice of material is entirely up to you. But when you are given an assignment in the school, the points you are to cover are preselected for you. The only choice you have is from those contained in the assignment. What should you do?

344 First of all, since you are limited in the points you can use, you should determine upon a setting for your talk that will allow for the largest selection of appropriate points. Your counselor will be interested in the points you select and how they fit the circumstances of your talk. That is because you are demonstrating, in this quality being considered, that different features of field service call for different kinds of material. For example, you would not use the same material in inviting a person of goodwill to a meeting as you would in giving a door-to-door presentation. So, whether your assignment calls for a discussion with a householder or is to be a regular platform talk, identify the particular audience you are addressing by the things that you say and by the points that you select from the assigned material.

345 In order to determine whether points are appropriate or not, your counselor will consider the objective of your talk. In a house-to-house visit your purpose generally is to teach and to stimulate the householder to study more. On a back-call your objective is to develop the interest and, if possible, start a home Bible study. If it is a presentation following a study, then it is to get the householder to attend a meeting or to engage in field service, and so forth.

346 Of course, even in the same feature of service, your selection of points might vary due to your audience. So this should be taken into consideration too. Those points in your assigned material that are not appropriate to your objective should not be brought into your talk.

347 In view of these factors the setting must be selected before the talk is prepared. Ask yourself, What do I want to accomplish? What are the points needed in order to accomplish this purpose, and how must these points be modified in order to suit the circumstances for the talk? Once you have decided these matters, appropriate points can be selected without difficulty and presented in such a way as to adapt the material for field ministry.

c. Practical value of material highlighted

348 Highlighting the practical value of the material means to show the householder clearly and unmistakably that it concerns him, that it is something he needs or can use. From the very beginning of the talk the householder must realize that "this involves me." This is necessary to gain audience attention. But, to hold that attention, it is necessary to continue that same personal application of the material consistently throughout the talk. It must be kept constantly before the mind of the audience.

349 This involves more than just audience contact (¶240-243) and helping your audience to reason (¶214, 215, 223). Now you must go farther and actually fit your householder into the application of the material. Our purpose in the field is to teach persons of goodwill the truth of God's Word and to help them learn the way to salvation. So, with tact and consideration, you must show your householder the practical benefits to him of listening and of acting on what you have to say.

350 Although this aspect of the quality has been placed third, it is not because it is the least important. It is a vital point and should never be overlooked in speaking to persons of goodwill, especially new ones. However, if you are a beginning speaker and do not demonstrate this aspect of the quality in your first student talks, your counselor will not necessarily hold you back. But you should continue to work on it because it is so important in the field.

S9. Confidence and Poise

351 a. Manifest in physical bearing; b. shown by controlled voice.

352 A confident speaker is a relaxed speaker. He is calm and composed because he has the situation under control. That means he is poised. Lack of poise, on the other hand, shows a certain lack of confidence. It betrays a feeling of insecurity or uneasiness manifested in restless mannerisms or nervousness, which is frequently transmitted to the audience. The poised speaker, however, creates a sense of security, a controlled atmosphere.

353 Assurance should not be confused with overconfidence, which is also manifested outwardly in some way, such as swaggering or strutting or slouching in an overly relaxed manner if seated or too casually leaning against a doorpost if preaching from house to house. The theocratic minister will never display such an unchristian state of mind. Rather, he will lean toward modesty in his bearing and deportment. If something in your presentation suggests an overconfident attitude, your school servant

will no doubt give you private counsel because his interest will be to help you overcome any such impression you may be giving that might impede your effective ministry.

354 However, if you are a new speaker, it is more likely that you will feel timid and shy as you approach the platform. You will have a real nervousness and uneasiness that could cause you to believe you will give an ineffective presentation. This need not be so. Confidence and poise can be acquired by diligent effort and a knowledge of why they are lacking.

355 Why do some speakers lack confidence? Generally for one, or both, of two reasons. First, lack of preparation or wrong view of their material. Second, a negative attitude of their qualifications as speakers.

356 What will give you confidence? Basically it is the knowledge or belief that you will be able to accomplish your purpose. It is the assurance that you do have the situation in hand and can control it. On the platform this might require some experience. Having given a number of talks, you can be reasonably sure that this one also will be successful. But even if you are new, your first few talks should encourage you, so that by the time you reach this quality on the Speech Counsel slip, you should feel reasonably certain that you can give a satisfactory talk.

357 Another vital requirement for confidence, whether you are experienced or not, is a knowledge of your material and conviction that this material is worthwhile. That means not only thorough advance preparation of your subject but also careful preparation for delivery. If you realize that it is for your own theocratic advancement as well as for the instruction of the brothers in attendance, you will approach the platform in a prayerful attitude. You will become absorbed in the subject and you will forget yourself and your nervousness. You will be thinking of pleasing God, not men.—Gal. 1: 10; Ex. 4: 10-12; Jer. 1: 8.

358 This means you must be convinced of everything you are going to say. Make certain in your preparation that this is so. And after you have done all that you can to prepare an interesting and lively talk, if you still feel that the talk lacks color or is dead, remember that a live audience will warm up your talk. So make your audience alive by your own presentation, and their interest will give you confidence in what you have to present.

359 Just as a doctor looks for symptoms of illness, so your counselor will notice signs that point unmistakably to lack of composure. And just as the good doctor will work on the cause of your illness rather than the symptoms, so your counselor will endeavor to help you overcome the real causes of lack of confidence and poise. However, knowing the symptoms and learning to control them will actually help you to overcome the underlying causes of those symptoms. What are they?

360 Generally speaking, there are two outlets for pent-up emotions or tenseness. They can be classified as physical or bodily evidences and vocal manifestations. When these are displayed to any degree, we say that person lacks poise.

a. Manifest in physical bearing

361 The first evidence of confidence, then, is manifest in your physical bearing. Here are some things that will betray you if you lack confidence. Consider first the hands: hands clasped behind the back, held rigidly at the side or tightly clutching the podium; hands repeatedly in and out of pockets, buttoning and unbuttoning a coat, aimlessly moving to the cheek, the nose, the eyeglasses; incompleted gestures; toying with a watch, a pencil, a ring, notes. Or consider a constant shuffling of the feet, a swaying of the body from side to side; back like a ramrod or sagging of the knees; frequent moistening of the lips, repeated swallowing, rapid and shallow breathing.

362 All these evidences of nervousness can be controlled or minimized by conscious effort. If you make that effort you will give an impression of poise in your physical bearing. So go to the platform well groomed, breathe naturally and evenly, and make a definite effort to relax. Your audience is bound to react favorably, and this in turn will help you to gain the confidence you are seeking. Try it and be built up by it.

b. Shown by controlled voice

363 Vocal evidences displaying nervousness are an abnormally high pitch, a trembling of the voice, repeated clearing of the throat, an unusual thinness of the tone caused by lack of resonance due to tenseness. These problems and mannerisms also can be conquered by diligent effort.

364 If you know you are nervous when you begin to talk, then you must make a special effort to talk slower in the introduction than seems necessary and with a lower pitch than you might feel is normal for you. If you really are nervous and do not make this effort you will almost certainly talk too fast and with too high a pitch. These two things are almost automatic with extreme nervousness.

365 But do not wait until you go on the platform to practice all these things. Learn to be poised and controlled in your daily speech. It will go far toward giving you confidence on the platform and in your field ministry, where it is most essential.

S10. Fluency

366 A fluent person is one who is ready in the use of words. It does not mean a "glib" person, that is, one who is thoughtlessly or insincerely free with words. Fluency is speaking or reading without hesitating, halting or stumbling, whether in words or ideas. It is smooth or pleasingly graceful speech, flowing with ease or freedom.

367 In speaking, the more common causes for lack of fluency are lack of clear thinking and preparation of the material. It can also result from a weak vocabulary or a poor choice of words.

368 In reading, the lack of fluency is usually because of a lack of practice in reading aloud, although here too a lack of knowledge of words will cause stumbling or hesitancy.

369 In the field ministry, a lack of fluency can be a combination of these factors coupled with timidity or uncertainty. Here the problem is particularly serious because in some instances your audience will literally walk out on you. In the Kingdom Hall your audience will not literally walk out but their minds will wander and much of what you say will be lost. So it is a serious matter; fluency is certainly a quality to acquire.

370 Many speakers have the disconcerting mannerism of inserting such expressions as "and-uh" or similar "word whiskers." If you are unaware of the frequency with which you add such expressions to your speech you might try a practice session in which you have someone listen and repeat these expressions after you each time you say them. You might be surprised. If so, you are certainly now in position to see the need to correct the habit.

371 Other persons always speak with regressions, that is, beginning a sentence, then interrupting themselves and starting all over again. If you are afflicted with this bad habit try overcoming it in your daily conversation. Make a conscious effort to think first and get the thought clearly in mind. Then say the complete thought through to the end without stopping or changing ideas in "midstream."

372 Another thing. We are accustomed to using words as we express ourselves. So words should come naturally if we know exactly what we want to say. You need not think of the words. In fact, it is better for the sake of practice just to make certain that the idea is clear in your mind and that you think as you go. If you do, and if you keep your mind on the idea rather than on the words that you are speaking, then the words should come automatically and your thoughts should be expressed as you really feel them. But as soon as you begin to think of *words* rather than *ideas* your speech will become halting.

373 If your problem in fluency is a matter of word choice, then some regular study in building a vocabulary is called for. Take special note of words in *The Watchtower* that are unfamiliar to you and add some of them to your daily vocabulary. These are usable words because they are words that recur in our ministry. You would do well to become acquainted with them so that you can express yourself fluently as you repeat these ideas in your talks and in the field.

374 Since lack of fluency in reading is generally due to an unfamiliarity with words, you would do well to practice reading aloud regularly and systematically if this is your problem.

375 One way this can be done is to select a paragraph or two of material

and silently read it over carefully until you are familiar with the entire thought of the portion. Isolate thought groups, marking them if necessary. Then begin to practice reading this portion aloud. In practice, read it over repeatedly until you can read entire thought groups without one hesitation or halting in wrong places.

376 Unfamiliar or difficult words should be pronounced over and over until they are easy for you to say. After you can say the word alone, then read the entire sentence with that word in it until you can add it to the sentence just as freely as you can the more familiar words. The exercise suggested in paragraph 331 should be helpful here also.

377 Also, practice sight reading regularly. For example, always read the daily text and comments aloud the first time you see them. Become accustomed to allowing your eye to take in words as groups, expressing complete thoughts, rather than seeing just one word at a time. You must continually practice with this goal in mind or you will never master it. You will go right on reading just words, and your fluency will be bound to suffer for it.

378 In practicing a reading assignment these things are essential if fluency is one of your problems. Only in this way can you conquer this vital quality of effective speaking and reading.

S11. Conversational Quality

379 a. Expressions used; b. style of delivery.

380 The most effective manner of public speaking is the enlarged conversational delivery. It is colloquial discourse as contrasted with a formal essay style of speaking. It is spirited conversation, maintaining a proper dignity befitting the public platform. —1 Cor. 2: 4, 5; Col. 4: 6.

a. Expressions used

381 Much of the effectiveness of conversational speaking depends upon the expressions that are used. In preparing an extemporaneous talk, it is generally not good to repeat expressions exactly as they appear in print. A written style is different from the spoken word. So shape these ideas according to your own individual expression. Avoid the use of involved sentence structure.

382 Your school servant will realize, however, that conversational speaking will vary considerably according to the individual and his background. Some persons have a naturally precise way of expressing themselves, whereas others are extremely colloquial in their speech. Yet both can be acceptable.

383 Therefore your speech on the platform should reflect your daily expression. You should not try to "put on airs" on the platform. Still, your prepared talk will naturally be an improvement over everyday speech, since your ideas are more carefully thought out in advance and will come with greater fluency. Consequently, your expressions themselves should be better phrased and more to the point.

384 This stresses the importance of daily practice. In speaking, be yourself. Avoid slang. Avoid constant repetition of the same expressions and phrases to convey every different thought that you might have. Learn to speak with meaning. Take pride in your daily conversation and, when you are on the platform, words will come much more readily and you will be able to speak with a conversational quality that will be colorful, easy and acceptable to any audience.

385 This is particularly true in the field ministry. And in your student talks, if you are talking to a householder, try to talk as though you were in the field, using expressions that you would use there in a natural and easy way. This will make an informal and realistic talk and, more important, will train you for more effective presentations in the field.

b. Style of delivery

386 Conversational quality does not depend alone upon the expressions that are used. Your manner or style of delivery is also important. This involves the tone of voice, voice inflection and naturalness of expression. It is as spontaneous as everyday speaking, though amplified as befitting the audience in more formal occasions.

387 Conversational delivery is just the opposite of oratory. It lacks all elements of the "preachy" delivery and is free from all affectation.

388 One way in which conversational quality is often lost by beginning speakers is through too thorough advance preparation of the wording of the material. In preparation for delivery, do not think that you should go over the talk word for word until you know it practically by heart in order to be properly prepared. (See §254, 255.) In extemporaneous speaking, preparation for delivery should put the emphasis on a careful review of the ideas to be expressed. These should be reviewed as thoughts or ideas until one easily follows the other in your mind. If they have been logically developed and well planned this should not be difficult, and in delivery of the talk the ideas should come freely and easily. That being so, and if they are expressed with the desire to communicate, the conversational quality will be a part of the delivery.

389 One way that you can assure yourself of this is to make an effort to talk to different individuals in the audience. Speak directly to one at a time. Think of that person as having asked a question, and then answer it. Picture yourself in a private conversation with that person in developing that particular thought. Then pass on to another in the audience and repeat the same process.

390 Maintaining a conversational style of delivery in reading is one of the most difficult qualities of speech to master, yet one of the most vital. Most of our public reading, of course, is from the Bible, on a reading assignment in the school or in reading texts in connection with an extemporaneous talk. You cannot make all portions of the Bible sound like conversation, because the expressions and sentence structure are not always conversational in makeup. What can you do?

391 The Bible should be read with feeling and a keen awareness of the meaning. It should be alive. On the other hand, God's true ministers will never affect the sanctimonious tonal inflection of the religious clergy. Jehovah's servants will read His Word with the natural emphasis and unpretentious reality that the living language of this Book deserves.

392 Much the same is true in reading *The Watchtower* or summing up the paragraphs at a book study. Here again, the expressions and sentence structure are not designedly conversational, so your reading cannot always sound like conversation. But, if you get the sense of what you are reading and read it as naturally and meaningfully as you can, you can often make it sound as though it were extemporaneous speech, though perhaps a little more formal than you would normally use. It should be your practice therefore to write in whatever marks will help you, if you can prepare in advance, and do your utmost to present the material in a realistic and natural style.

393 In conversational reading or speaking, sincerity and naturalness are the keynotes.

394 Good speech cannot be put on for an occasion any more than can good manners. But if you employ good speech every day it will show on the platform the same as your good manners applied at home always show when you are in public.

P12. Introduction Roused Interest

395 An introduction should rouse interest in the subject in order to prepare the audience for as favorable a consideration of your talk as possible. It is designed to show the value of your subject to the audience. Therefore, this quality involves the material in your introduction as well as how your audience receives it.

396 In determining the effectiveness of your introduction the school servant will realize that many times this is a matter of choice. He will simply ask himself, Was your approach appealing? Was it fresh, suited to the audience and the occasion? Did it stimulate a desire to listen to your talk? Even though it might not be an introduction that he himself would select, if it will accomplish your purpose in the talk, then it should be satisfactory.

397 One of the best ways to arouse interest in a talk is to get your audience involved. Let them realize that this information is vital to them, that it concerns their life. In doing so you must start from the level of the au-

dience. That means that what you say should be within the general knowledge of those listening. It might be an illustration, or a problem, or a series of questions, or some equally effective method of presentation. But it should always be something that will be familiar to your audience so that they can understand it and apply it to themselves. For suggestions on introductions in the field ministry, see *qm* 176, ¶9, 10; 177, ¶12, 13.

398 It might be necessary in some instances to overcome prejudice in your introduction. If the subject being discussed is highly controversial, this might be particularly true. In such cases your introduction is vital if you are to hold your audience until the arguments establishing your point can be effectively covered. Having accomplished this through the introduction, then you must continue to hold your audience throughout the entire talk. See ¶196-199, 214, 215.

399 What you say is always of primary importance. But to rouse interest through your introduction, *how* you say it is probably more important than in almost any other part of the talk. For this reason your introduction requires careful advance preparation not only as to what you are going to say but the manner in which you intend to deliver it.

400 Ordinarily, short, simple sentences will best accomplish your purpose in the introduction. However, your school servant will not hold you to this practice if you find that another style of introduction will accomplish your purpose better.

401 As to the wording, here is a case where a departure from the rule governing extemporaneous speaking might be in order. Since word choice is so vital in accomplishing your objective in the short time available for the introduction, you might find it an advantage to prepare the first two or three sentences quite carefully. Write them out in your notes so that you can read them or memorize them so that your opening words will carry all the impact they deserve and require. Besides, this will give you more confidence at the start and an opportunity to gain sufficient composure to carry on extemporaneously.

402 Just a few words further as regards delivery of your introduction, although your counselor will not be concerned with these points in connection with this speech quality. If you feel nervous, be sure to slow down and speak in a low-pitched voice. (See ¶364.) Speak with confidence, but avoid any impression of being dogmatic. Such bearing may alienate your audience at the outset.

403 Although the introduction to a talk is the first thing presented, it is usually prepared most effectively after the rest of the talk has been well organized. This will allow you to know what it would be best to say in order to introduce properly the material that you have prepared. Consider the material carefully and then decide what will best arouse the interest of the audience in this subject.

404 See also *qm* 23-25; *km* 11/57, page 4, columns 1, 2.

P13. Introduction Appropriate to Theme

405 Only if your introduction is appropriate to the theme will it lead into the subject effectively. Great care must be exercised to use in the introduction only what contributes to your purpose in speaking. It should, of course, be in keeping with the dignity of the Kingdom message and designed not to offend those who may be strangers in the audience.

406 Not only must your introduction lead into the subject of your discussion, but it must clearly present the particular aspect of the material that you are going to handle. This means limiting your subject to a specific theme and then, in some way, identifying that theme as much as is practical in your introduction. If you do not state the theme specifically, you might, in some instances, use key or theme words in the introduction. (See ¶56, 57.) In this way your audience will not be expecting you to cover some other aspects of the subject that the title of your talk might suggest.

407 It becomes clear that this aspect of the subject of introductions should be considered from the standpoint of your subject and the material being presented. Your counselor will be observing how you gather the scattered thoughts of your audience and funnel them into this one channel of thinking that you have outlined for them.

408 In the Theocratic Ministry School many brothers have difficulty in preparing appropriate introductions to reading assignments. These require careful consideration, although many possibilities are open. For example, questions might be asked in regard to the portion's prophetic application or in regard to principles contained in the assignment. These questions should not be answered in the introduction, of course. The reading assignment itself should do that, with a final application in the conclusion. In regard to application of scriptures, always consult the Society's publications. This can be done through the *Watch Tower Publications Index*.

409 Another method might be to give background information as to the setting of the material to be read. Or perhaps the context of the assignment could be made clear or the purpose of the scriptures to be read. If the material centers around some particular topic or doctrinal point, this might be a basis for an introduction. But care should be exercised in this regard if a large portion of the assignment is unrelated to that theme.

410 In all of these introductions for reading assignments the descriptive page headings found in the *New World Translation of the Holy Scriptures* will be helpful. Cross-references also can be used, although it should be remembered that these are not interpretative and should not be so used.

411 All talks should be a unified whole, not starting off with one thing and winding up with another. Furthermore this matter of an introduction being appropriate to the theme must be balanced against making the introduction interest arousing. In other words, the theme should not be sacrificed simply for a good story at the outset. The purpose of the talk should dominate in the selection of your material. And it must fit and cohere to the body of the talk.

P14. Introduction of Proper Length

412 How long should an introduction be? There is no specific answer that will fit all situations. The length of an introduction depends upon the time allowed for the subject, the subject itself, the purpose of the talk, the audience involved and many similar considerations.

413 In fact, in listening to a talk, it should usually be difficult, for the sake of continuity, to mark a clearly defined division between the introduction and the body. This is the problem your counselor will have in handling this quality on your Speech Counsel slip. By now every student will be accustomed to using some introductory remarks in his talk, but the counselor will be interested in this: Is the introduction so rambling, so detailed, so lengthy, that your audience becomes restless before you get into the main arguments to be presented?

414 An introduction should proceed in a definite, orderly and rapid sequence of thought toward the subject without sacrificing interest-arousing qualities. It must be complete, with no gaps. This requires careful thought, because if your start is so remote from the subject that it demands lengthy and detailed explanation, then it would be best to revise your introduction and perhaps find a new starting point.

415 If it is difficult to find a marked division between the introduction and the body of the talk, then the chances are that your introduction is of proper length. It will indicate that you have so well brought your audience into the material that they are listening to your arguments without actually being aware of it. On the other hand, if they begin to wonder when you are going to get to the point, then you can be sure your introduction is too long. This is often a weakness in door-to-door sermons, where the need to vary the length of your introductions will change from one door to the next.

416 When you are giving the only talk on the program, or giving a student talk, your introduction might be longer than on other occasions. But if your talk is part of a symposium, or if it is a part on a service meeting, then your introduction can be brief and to the point because it is a part of a unified whole that has already been introduced. Much time is consumed unnecessarily by lengthy, involved introductions. It is the body of the talk that is going to convey the ideas you have to present. If you spend too long introducing them, your time may be up before you get around to presenting them.

417 In summary, your introduction is only to establish contact, arouse interest and lead into the subject you are going to discuss. Do this with as much dispatch as is practicable and then get on into the real meat of your subject.

CONGREGATION ORGANIZATION

The Kingdom Hall—Part One
Care and Conduct

1 The Kingdom Hall is the most important building in the community. Why? Because it is the central place for true worship. It is a place for Christians to be built up by regularly partaking of spiritual "food at the proper time" and by association with others of like precious faith. The Kingdom Hall may also be used for wedding ceremonies and funeral services; arrangements should always be made through the congregation committee.

2 Since the Kingdom Hall is rightly the most important structure in the community, the building's appearance, outside and inside, should properly represent Jehovah's organization. All in the congregation should feel obligated and accept the privilege and responsibility to keep the Kingdom Hall orderly, clean and attractive. A schedule may be worked out by the congregation servant for the various service center groups to take turns in cleaning the hall, and he should provide an outline of the things that need to be done each week. One or two groups might be assigned each month, with the study conductor or another mature brother in charge. Whatever system is used should be a workable one that results in a well-kept Kingdom Hall.

3 It is the privilege and responsibility of each one associated to voluntarily contribute financially and otherwise to the needs and maintenance of the hall. If each one has a share the burden will not fall on a few. (Luke 21:1-4) Early each month the standing of accounts will be read at a service meeting so all will know what was contributed, the expenses the congregation had, and the financial standing at the start of the new month.

4 The Kingdom Hall should be identified by an appropriate outside sign saying "Kingdom Hall of Jehovah's Witnesses." Times of meetings should also be shown. Some congregations find it possible to put up moderate-sized highway signs at the city limits, giving the location of the Kingdom Hall and time of meetings. Many persons try to locate Jehovah's witnesses through the telephone directory. If there is a telephone at the Kingdom Hall or at the congregation servant's home, it is advisable to have a phone number listed under "Jehovah's Witnesses."

5 If the Kingdom Hall has a display window it should be kept neat and attractive and changed every month or so under the direction of the magazine-territory servant. If magazines are used in the display, they should be the latest ones. Inside the Kingdom Hall provision may be made by the literature servant for a display of the Society's publications at the literature counter.

6 Proper decorum should be practiced at the Kingdom Hall at all times. Adults and children should conduct themselves in a manner befitting true worship. Anything distracting to others or interfering with their own undivided attention, such as whispering, noisily chewing gum, eating, rattling paper, children making unnecessary trips to the restroom, and so forth, is to be avoided during meetings. Servants and attendants should be aware of these conditions and take the offending adults and children individually into their confidence and ask their cooperation and then see that order is maintained. Alert attendants, who could be your study conductors or other kind and friendly brothers appointed to this service by the congregation servant, can do much to establish and maintain proper decorum.

7 A spirit of warmth and friendliness should at all times prevail at the Kingdom Hall. It is the responsibility of each one to make himself known to others present and promote love. Practice this at the Kingdom Hall, the most important place in the community, the center of true worship.

Around the World in 1963

1 Preparations are moving ahead very well for the around-the-world international assembly of 1963. The first assembly will be in Yankee Stadium, New York city, July 7-14 inclusive, and the final one in the Rose Bowl, Pasadena, California, September 1-8. That means sixty-four days of assemblies from start to finish. About 600 brothers have informed the Society that they plan to go around the world, 450 taking the northern route and 150 the southern route. The bookings for the Society's tour around the world will be closed January 1, 1963.

2 About 150 brothers from the United States are also planning to go to Jordan and visit the Holy Land in a three- or four-week trip, and still others are planning to go to Hawaii. Any Witnesses planning to make any of these trips with the Society's tour should make their arrangements with the Society before January 1, 1963.

3 All brothers everywhere will be thinking about attending the nearest convention and will be planning their vacations for next summer, putting in requests with their employers for time off and saving funds needed for the trip they desire to take. In addition to making our own personal arrangements we want to keep before Jehovah in prayer our request that, if it be the will of God, his blessing may be upon this great gathering of his people around the world, all to his honor and glory.

4 The convention cities and dates are as follows:

U.S.A., New York, July 7-14; England, London, July 14-21 (Sweden, Stockholm, July 14-21); Germany, Munich, July 21-28 (Italy, Rome, July 21-28); Greece, Athens, July 27-30; Jordan, Tour in Jordan, July 31-Aug. 3; Lebanon, Tour in Lebanon, Aug. 1-4; India, Delhi, Aug. 6-11; Burma, Rangoon, Aug. 8-11; Thailand, Bangkok, Aug. 8-11; Hong Kong, Hong Kong, Aug. 14-18 (Philippines, Manila, Aug. 14-18); Taiwan, Shou Feng, Aug. 18-21; Japan, Kyoto, Aug. 21-25; Korea, Seoul, Aug. 24-27 (ALTERNATE SOUTHERN TRIP: Singapore, Singapore, Aug. 14-18; Indonesia, Djakarta, Aug. 15-18; Australia, Melbourne, Aug. 16-20; New Zealand, Auckland, Aug. 21-25; Fiji, Suva, Aug. 24-27); Hawaii, Honolulu, Aug. 28-Sept. 1; U.S.A., Pasadena, Sept. 1-8.

Announcements

◆ To assure prompt delivery of magazines to new subscribers, congregations should send in subscriptions each week. Be sure that all slips are correct and neat. During October publishers will remit 90c for each new subscription.

◆ Early in October the congregation servant will meet with the assistant congregation servant to discuss what needs to be done to aid the congregation. Particular attention will be given to see that personal assistance is being given to publishers who need it and that all are helped to be regular and to advance to maturity.

◆ November 22 is America's Thanksgiving Day. Congregation servants should arrange for special Magazine Day activity. Additional magazine supplies should be ordered by October 15.

◆ Literature offer: November, *Paradise* book, and booklet, for 75c. December, *New World Translation of the Holy Scriptures*, with a booklet, for $1.

◆ New publications available:

"Make Sure of All Things" —Japanese
"Look! I Am Making All Things New" —Gujarati, Marathi, Slovenian
Security During "War of the Great Day of God the Almighty" —Tagalog
When All Nations Unite Under God's Kingdom —Hiligaynon-Visayan, Pampango

◆ Older publications: (Refer to listing in August, 1962, *Kingdom Ministry*.)

Books no longer available:
The Harp of God, Preservation, Preparation, Jehovah and *Yearbook* for 1947, 1948, 1955, 1956, 1957, 1959.
Other books listed are still available.
Also available:
Yearbook for 1945 and *"The Kingdom Is at Hand."*
Booklets: All booklets are still available with the exception of the 64-page booklets *Righteous Ruler* and *Armageddon*.

A Wonderful Year of Increase *(Cont'd)*

news of the Kingdom and has manifested his approval with a wonderful year of increase. It is a pleasure for all of us to be working together. Let us continue to work hard and pray for Jehovah's blessing as we walk in his ways.

Presenting THE GOOD NEWS

[1] Have you been using simplified sermons in presenting the current offer? Many new and younger publishers have, with excellent results. When householders are really too busy, experienced Witnesses skillfully use them too.

[2] During October you might say: "Good morning. My name is ——. I am making a brief call to share some good news. The Bible foretells a change that most people desire. Notice what it says God will do: (Read Isaiah 2:4.) It will be a welcome change indeed, will it not, when people in all the world prepare for peace and not for war? How and when is this to happen? This journal, *Awake!*, is devoted to publishing Biblical answers to questions such as these. A year's subscription of 24 issues is only $1.00. I would be pleased to write up your subscription now."

[3] When offering the single copies of the magazines always endeavor to place both *The Watchtower* and *Awake!* If you have not yet placed all your copies of the special October 8 *Awake!* include it with the October 15 *Watchtower* as you offer it. When featuring *The Watchtower* you might try this: Point out the title of the main article along with a sentence from the second paragraph of that article, saying: "Most of us have prayed for God's kingdom, but why take courage now? (Point to paragraph.) 'It is because of the relief and the blessings that God's kingdom will bring, not after our day, but within our very own generation.' It will bring you much pleasure to read the rest of this article. This issue of *The Watchtower*, together with the *Awake!*, is yours for a contribution of ten cents."

[4] Use the thoughts above with wording that is natural and effective for you. To get them well in mind, parents and children will do well to practice them together. Then use them to accomplish our work for October.

What Has Happened to Magazine Placements?

[1] *The Watchtower* and *Awake!* are the finest Bible journals in the world. There is every reason to be proud to present them to all people. Have you reached the suggested quota in the past—and are you reaching it now? What do the facts show?

[2] In the United States, from 1957 to 1961, publishers did well, reaching or exceeding the quota, on an average, three years. However, in 1962 congregation publishers have averaged the lowest number of magazines per month—11.6—of any year since 1956. Compare the figures below.

Year	Cong. Pubs.	Reg. Pios.	Spec. Pios.
1957	12.4	99.8	135.6
1958	12.5	103.0	144.5
1959	11.9	95.2	140.5
1960	11.7	95.5	142.3
1961	12.0	100.0	142.6
1962	11.6	96.2	144.1

Special pioneers have been consistently increasing their magazine placements and are to be commended. Regular pioneers will want to bring their average up to 100 each month.

[3] What has caused magazine placements to drop off? Lack of time spent in magazine service is an important factor. Ask yourself, Does my schedule include time for magazine activity? Have I supported the Magazine Day of the congregation? If not, have I set aside time to share regularly in the magazine work? Can I engage in prestudy magazine work? If the time is set aside and used for magazine work, quite likely the placements will be made.

[4] Some say rainy weather at times prevents them from supporting Magazine Day arrangements. When this happens, why not adjust your schedule to do something you had planned for another day during this time and then use the other day for magazine work? At other times, when you fail to place the regular offer of literature or people are "too busy," do you present the two magazines? Many brothers place at least six or eight magazines each Sunday by doing this.

[5] Is it possible that you do not report all magazines placed? Reports show that thousands more magazines are sent out to congregations than are reported placed by congregation publishers and pioneers. Be sure that you keep an accurate record and report all magazines placed. Have magazines accumulated in your home and become old? If so, have you considered taking them to veterans' homes or hospitals, county homes and jails, as well as rest homes and offering these magazines on a contribution or free to the inhabitants of these places? This will keep the magazines from piling up and failing to serve their valuable purpose. Be alert and place them.

[6] One more important factor to consider is the need for personally reading the magazines and being familiar with the articles being presented. Having definite points to show householders can excite their interest in reading the issue you are presenting. By taking advantage of each opportunity, the quota of twelve magazines per publisher will be reached and exceeded during this service year.

NEW WORLD NEWS

- From islands in the Indian Ocean comes good news: La Reunion reached its ninth new peak of the service year, with 31 publishers in July. Madagascar, another new peak—85 publishers. Mauritius, 69 publishers.
- All-French assembly at Quebec City very successful. Public meeting attendance, 2,103; 63 baptized.
- Dominican Republic reports 898 publishers—a 46-percent increase.
- Tahiti, with 55 publishers, had a 95-percent increase over last year's average.
- Work began on new branch building in Ghana in July; 8,295 reported service.
- Guadeloupe reports 260 in attendance at district assembly and 13 baptized, also a new peak of 344 publishers.
- Eighth new peak in Indonesia this year: 648 publishers.
- Peak of publishers in Tanganyika: 739 report.
- Another encouraging report, this one from Leopoldville, Congo: 2,124 publishers in July—an increase of 53 percent.

AUGUST SERVICE REPORT

	Pubs.	Av. Hrs.	Av. B-C	Av. Bl. St.	Av. Mags.
Sp'l Pios.	690	128.6	41.5	6.5	148.9
Pios.	7,002	91.3	30.5	4.8	94.1
Vac. Pios.	4,917	83.3	16.9	1.8	74.3
Pubs.	255,641	10.3	3.2	.6	11.2
TOTAL	268,250				

Public Meetings Held: 22,415

UNITED STATES QUOTA FOR 1962
273,549 Publishers

★ **Do you direct new ones to God's organization?** ★

Published monthly by Watchtower Bible and Tract Society of New York, Inc., 117 Adams St., Brooklyn 1, N.Y.
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KINGDOM MINISTRY

FOR UNITED STATES OF AMERICA

NOVEMBER, 1962 "Be courageous and let your heart be strong. Yes, hope in Jehovah."—Ps. 27:14. VOL. V NO. 11

Unitedly Publish the "Word of Life"

[1] United publication of the "word of life" results in the most effective witness. Although there were only three hundred men with Gideon, what an impression it made when they all held aloft their torches, blew their trumpets and shouted together! (Judg. 7:16-22) So today when we unitedly preach the Word, it causes great consternation to the enemies of God and results in liberation to many from whom they had kept the light of life.

[2] For persons to gain the freedom the truth brings, for them to get on the road to eternal life, they need to hear what the Bible has to say and understand it. Our work is to help them, and that is what we are going to do during November by using the sermon "God's Purpose for Man" and offering the *Paradise* book. Everyone, young and old, new and experienced, can share in this activity, using either the regular sermon or a simplified one. In addition to studying the sermons together at the service meeting, it is always advantageous to rehearse them at home early in the month. In fact, in many cases it is advisable for family groups to take some time to do this together every week. Such personal attention to the members of one's family results in advancement to maturity.

[3] Personal attention is also needed by newly interested ones for them to progress. They need to have a home Bible study in order to get a firm grip on the Word of life. Remember how much a home Bible study helped you? It will do the same for others. Their having obtained the *Paradise* book or subscribed for *Awake!* is not sufficient; individual assistance is needed. Each one of us ought to have a keen desire to provide this help and we should be alert to every opportunity to do so. It is not enough for a few of the publishers to care for this work; the needs of the "sheep" call for united participation on our part. Each publisher should endeavor to conduct a home Bible study; each pioneer, seven; each special pioneer, ten. Is your congregation meeting its quota in studies? Are you meeting yours? Work diligently to reach your goal by the end of November. If you are having a problem in getting studies started, talk to your Bible study servant; let him know that you want to be united with your brothers in this feature of publishing the "word of life." He will be glad to help.

[4] During November a special part of our ministry will be the distribution of the booklet *"The Word"—Who Is He? According to John.* In addition to the copies being mailed out to the clergy of Christendom, we want to place this booklet in every home possible. By thoroughly discussing the doctrine of the trinity it clears up any ques-

(*Continued on page 2, col. 3*)

Preparing New Ones for Service

[1] During December we always strive for a 10-percent increase in the number of Kingdom publishers. Where do these new ones come from, and how are they introduced to ministerial activity?

[2] Many of us have been conducting home Bible studies for several months, or even years. Many of these persons really understand the purpose of our ministry. Hence, now is the time to help them fulfill it. To this end, the Society recommends the following procedure:

[3] Take five or ten minutes after your next home Bible study and discuss the work of Jehovah's witnesses worldwide. Show how the work is being done in 187 lands in fulfillment of Matthew 24:14. Describe local growth. Discuss experiences from the *Yearbook* showing the great happiness gained by those who have overcome obstacles in the path of preaching. (See *Yearbook*, pages 207, 208, 218.)

OFFER FOR NOVEMBER

"From Paradise Lost to Paradise Regained," and a booklet, for 75c.

THEME FOR NOVEMBER

United Publication of the "Word of Life."—2 Tim. 4:2.

[4] The following week you can show the value of studying the Bible. Outline how beneficial the *New World Translation* is. Read John 17:3, showing how the Scriptures lead to life. Ask your student how others will learn of this message. Then analyze Romans 10:13, 14, with stress put on "how, in turn, will they hear without someone to preach?" Jesus gave admonition to preach at John 21:15-17. To help spread understanding of Jehovah's purposes we should promote Bible reading, and during December the *New World Translation* offer will fill that need. Refer the student to the article in *The Watchtower* of October 15, 1961, "Bible Knowledge Made Plain Through Modern Translation." (Give the student a copy, if available, or discuss with him talking points demonstrating superiority of the *New World Translation.*)

[5] Finally, with interest in field service previously built up, invite the student to share with you in Kingdom activity. Teach him a simplified sermon from the December, 1961, *Kingdom Ministry.* We should never hesitate to invite persons of goodwill into the field service, but, rather, prepare them for it and let Jehovah's spirit actuate them into the ministry.

*** Use "The Word" booklet to publish the "word of life." ***

Your Service Meetings

SECOND MEETING IN NOVEMBER

5 min: Introduction, text and comments.

10 min: New World News and Announcements.

15 min: Question-and-answer discussion of main article "Unitedly Publish the 'Word of Life.' "

20 min: Reviewing "God's Purpose for Man" Sermon.

CHAIRMAN (3 min.) All in the congregation, young and old alike, encouraged to share in "Paradise" book offer. Parents can set fine example for children by preparing and practicing sermon with them. Properly equipped publishers have increased joy and satisfaction.

(15 min.) Father and mother with teen-age child and one younger prepare "God's Purpose for Man" sermon together. (See May "Kingdom Ministry.") Father discusses with them the need of being prepared. They discuss introductions, transitions from one scripture to another, and the transition into book offer. Father mentions the need of keeping accurately the House-to-House Record. With complete information, the back-call work is greatly facilitated. The youngest child does not feel he can give a long sermon. Parents discuss simplified, one-scripture sermon with him. He is happy, for he can use this. He gives simplified sermon, does well and is commended. Father then gives full sermon as example for family, using the following scriptures: Gen. 1:28; Isa. 55:11; Ps. 37:10, 11. Uses illustration on page 241. Family express appreciation for discussion together. All better prepared for November campaign.

CHAIRMAN (2 min.) Chairman urges all family heads to take lead in preparing for family service. Study conductors and other mature publishers can assist others who need help.

10 min: Concluding comments. (Cover "What Happened Here in September?" and include remarks on slogan, based on Philippians 2:16, bottom of page 1.)

THIRD MEETING IN NOVEMBER

5 min: Introduction, text and comments.

10 min: Talk on privilege of sharing fully in the distribution of "The Word" booklet. (Congregation servant can let brother preparing this talk read the Society's letter of August 17, for information.)

15 min: "Presenting the Good News" —demonstrate points.

20 min: Follow Up Book Placements and Start Home Bible Studies.

(2 min.) Chairman stresses need to follow up "Paradise" placements. How may this be accomplished? Watch family preparing to follow up placements. (Encourage publishers to bring "Paradise" book to follow sermon.)

(15 min.) Same family as in house-to-house sermon demonstration of week before. All have placed "Paradise" books and kept a House-to-House Record with proper notations. Father stresses need to know what to say on return visit to start study. Father reviews with family back-call sermon, covering pages 222 through 225 in "Paradise" book, using Isa. 9:7, Matt. 4:23 and 1 Cor. 15:25, 26. (See May "Kingdom Ministry.") Introduction to back-call sermon is made by referring to Ps. 37:10, 11, the last scripture in house-to-house sermon. Youngest son will be aided by father to follow up placements. Definite arrangement made to make back-calls according to the family schedule of service.

(3 min.) Chairman discusses with audience need to follow up placements promptly. Keep accurate House-to-House Records. Start studies on initial calls where possible. Where studies not started on initial call, on return visit use full back-call sermon or part, whichever is most appropriate. Keep goals in mind: six back-calls and one Bible study per publisher.

10 min: Concluding comments. (Include remarks on slogan, based on Proverbs 3:27, bottom of page 8.)

FOURTH MEETING IN NOVEMBER

5 min: Introduction, text and comments.

15 min: Talk on "Do You Live Your Faith?" (See "Watchtower," August 1, 1962.)

10 min: Interesting local experiences, covering "Thanksgiving Day" magazine work, distribution of special booklet, starting studies, etc.

20 min: "Preparing New Ones for Service"—question-and-answer discussion along with demonstration of points.

10 min: Concluding comments.

FIFTH MEETING IN NOVEMBER

5 min: Introduction, text and comments.

10 min: Suggestions from Bible study servant for increasing back-calls to six per publisher and for more publishers to share in Bible study activity. (Congregation servant and Bible study servant will meet early in month and discuss how this can be done in local congregation.)

15 min: Question-and-answer coverage of "Have You Applied?" and talk working in "Yearbook" experiences concerning vacation pioneering referred to in article.

20 min: Bible sermon for December —demonstration.

Chairman will review sermon with congregation and in conclusion have publisher give a model presentation. (For detailed information see June, 1962, "Kingdom Ministry.")

Theme: God's Word, an Inspired Guide

Suggested introduction: "In these days when there are delinquency and insecurity all around us, you have no doubt asked: What does the future hold for us? Where can we find a reliable guide to help us cope with the problems of life? The best place to go is the Bible, and this scripture tells us why.

Bible inspired, helps us meet problems of life with success—2 Tim. 3:16, 17

Gives us hope for the future (Paraphrase Rom. 15:4)

Shows that Kingdom will soon bring peace, security right here on earth —Mic. 4:3, 4

Taking in of such knowledge means life —John 17:3

Chairman concludes with encouragement for all to share in Bible campaign and to help new ones out in service.

10 min: Concluding comments.

FIRST MEETING IN DECEMBER

Theme: Courage Through Faith and Hope in Jehovah.

5 min: Introduction, text and comments.

10 min: Talk on "Courage Through Faith and Hope in Jehovah." (See "Watchtower," December 15, 1961, pp. 741-755, also issue of December 1, 1962.)

17 min: Question-and-answer coverage of "Congregation Organization" article.

18 min: How to help all publishers share in service during December. Three study conductors discuss how they will help all publishers with their service centers share in the ministry during December.

10 min: Concluding comments.

Publish the "Word of Life" *(Cont'd)*

tion that one might have on the identity of the true God and of his Son; and the taking in of this knowledge, Jesus showed, means life. Indeed, distribution of this booklet is a good way to publish the "word of life."

5 When presenting the regular offer during November, we will always include *"The Word"* booklet. Even if the householder is busy or if he does not accept the bound book, we will encourage him to accept the booklet for 5c. Besides this, as outlined under "Presenting the Good News," during November we will offer the booklet whenever we present the magazines; two magazines and the booklet being left for 15c. This offer can be used to good advantage in prestudy work. We will also use it on "Thanksgiving Day," and it would be fine for all of us to plan to share in the service that day, either in the morning or the afternoon. The message we have is a most important one, and to get it to others our personal quota for November is to distribute at least twelve copies of *"The Word"—Who Is He? According to John;* one hundred for pioneers.

6 Distribution of *"The Word"* booklet will also provide an excellent opportunity to start new ones in the service. If they have read its message with appreciation, they will want to share it with others. By December we hope to have 294,180 participating in the ministry; by April, 320,923. Let us encourage those with whom we are studying to be included among these united publishers of the "word of life." It is by united ministry that we can offer the greatest praise to our God!

P15. Conclusion Appropriate, Effective

418 a. In direct relation to theme of talk; b. shows hearers what to do.

419 One object of the conclusion is to gather together the various threads of thought and leave your audience with a clear understanding of the purpose of the talk. The conclusion is the end result, the summing up of the discourse. If your conclusion is poor it will destroy the good effect of the talk. But if it is appropriate and effective it will help cover up any weak parts there might have been in the discourse.

420 A conclusion to a talk should not be like the closing paragraphs of a newspaper story. In newspaper writing the first few paragraphs of the article cover the essentials of the account. The remaining paragraphs simply fill in some details. Not so with a talk. A talk should end *where* but not *as* it began. It should pick up the theme in a note of finality. It should be forceful, with the most persuasive appeal at the end.

421 Do not start your conclusion with a ring of finality and then settle back into the same style of delivery as in the body of the talk. Every speech when it ends should end all over.

a. In direct relation to theme of talk

422 For ideas on how to relate the conclusion to the theme of the talk, you should review the article "P4. Subject Theme Emphasized." Your conclusion does not need to restate the theme of the talk in so many words, although some students, especially those who are new, may find it a help; but it should draw attention to it. Then, on the basis of the theme, show what the audience can do.

423 If the conclusion is not directly related to the theme, it will not round out the material and tie it together as an end result. Even if you use a straight summary conclusion, presenting a skeleton of the main points, still you will no doubt want to add a final sentence or two, expressing the central idea or theme of the talk.

424 Just as the theme of your talk is of your choosing, so it should be with your conclusion. And if it is effectively tied in to your theme, your counselor will consider your choice satisfactory. Therefore, your counselor will view your conclusion through your eyes and those of the entire audience, not arbitrarily according to his own viewpoint. If you have worked to a certain end and accomplished your purpose, then reasonably your conclusion should be commendable, all other things considered.

b. Shows hearers what to do

425 Since ordinarily your purpose in speaking is to stimulate to some type of action or to persuade to a certain viewpoint, certainly then the concluding thoughts of the talk should drive home those points. The main purpose of the conclusion, therefore, is to show the audience what to do and encourage them to do it. See *qm* page 30, ¶4.

426 For this reason, in addition to making clear the purpose of your talk, the conclusion should have earnestness, conviction, a motivating force. Often it will be found that short sentences are advantageous in giving force to the conclusion. But, regardless of sentence structure, sound reasons for acting should be given, including the benefits that will be derived from taking such a course.

427 The conclusion should follow logically what has already been stated in the talk. Thus, what you say in your conclusion is to move your audience to act on what has already been stated in the body of the talk. Your conclusion will clarify and emphasize what they are to do so that they will act on the basis of those things covered in the talk and will be particularly moved to do it by the forcefulness of your conclusion.

428 In the house-to-house ministry conclusions are often weak. This happens when the audience is not shown definitely the course we expect them to take, either in obtaining one of the publications, agreeing to a return call or something similar.

429 Conclusions on reading assignments in the school will also be weak if they are simply summaries of the material and do not move the audience to action. Some application of the material should be given, or in some other way the material should be shown to be of particular value to the audience. This need not be a lengthy explanation. Sometimes it can be done effectively simply by rereading a key text and then briefly making application of it.

430 Some speakers find it very helpful to conclude a talk on a Bible theme with a short sermon on the entire talk, using the key texts and theme of the talk as the basis for the sermon. By epitomizing the talk in this way with a few texts discussed as you would at the door, you will not only make the point of the talk clear but you will give the audience something they can carry away with them and use in repeating the highlights of the talk. That is the primary purpose of the conclusion, and this method is not only appropriate but effectively accomplishes that purpose.

431 See also *qm* pages 30-32.

P16. Conclusion of Proper Length

432 The length of the conclusion should not be determined by the clock. A conclusion is of proper length if it is effective and accomplishes its purpose. Therefore, the appropriateness of its length should be determined by the results.

433 For a comparison of conclusions in proportion to the length of the body of material, notice the brief conclusion to the entire book of Ecclesiastes as found at Ecclesiastes 12: 13, 14, and compare it with Jesus' sermon on the mount and his conclusion at Matthew 7: 24-27. Here are two different types and lengths of conclusions, yet both accomplish their purpose.

434 A conclusion should not catch the audience unawares. Not only should the words spoken point obviously to the end of the talk, but they should also have a note of finality. The statements in your conclusion should be positive, leaving no question of doubt as to your meaning. They should have the sound that this is the end of the matter. What you say and how you say it should end your discussion. It should not drag on unnecessarily. If you are not able to tie your talk together and still hold interest throughout the conclusion, then it should be reworked. It is still too long.

435 If you are a beginning speaker, it is often best to make your conclusion shorter than you feel might be needed. Make it simple, direct and positive. Do not let it run on endlessly.

436 If you are giving one talk of a symposium, or if you are speaking on a service meeting, then your conclusion will tie in with the introduction of the next talk and therefore can be briefer. Nevertheless, each individual part should have a conclusion that accomplishes the purpose of the talk. If it does, then it is of proper length.

P17. Timing

437 The importance of proper timing of a talk should not be minimized. If the talk is properly prepared, the timing will also have been considered, but if the speaker, in an endeavor to squeeze in all the material, runs overtime, he is actually not accomplishing his objective, because those in the audience will begin to fidget and look at their watches and not really pay attention to what he is saying. The conclusion, which should embody the application and motivation that are vital to accomplishing the purpose of the talk, will be lost. Even if it is presented, in many cases the audience will fail to get the benefit from it because the speaker is going overtime.

438 Not only is the audience ill at ease when the speaker goes overtime, but the speaker is too. When he sees that his time is running out and he has too much material, he may endeavor to cram in too much, destroying its effectiveness. This often results in lack of poise. On the other hand, if the speaker finds that he does not have sufficient material to fill the allotted time, in an endeavor to stretch it out he may well become incoherent and ramble in his presentation.

439 While it is true that the school servant will indicate to the student

when his time is up, it is disappointing, both to the student and to the audience, when a talk must be cut off before it is finished. The speaker should have sufficient interest in his material to want to present it. The audience will feel as if they have been left hanging in midair if they fail to hear the conclusion. One who consistently goes overtime on his talks shows that he is inconsiderate of others or gives evidence of lack of preparation.

440 When a number of speakers have part in a program, proper timing is of particular importance. For example, there may be five parts on a service meeting. Each speaker may talk only one minute over his allotted time, but it also takes time for the next one on the program to get up to the platform to get started. If we allow one minute between each part and one minute beyond the total allotted time for each speaker, it would make the meeting nine minutes overtime. Yet each one was only a very little overtime. The result may be that some have to leave before the meeting is over in order to catch a bus home, or unbelieving mates who have come to pick up one at the meeting and who are kept waiting may become irritated. The general result is not good.

441 Difficulties can also arise if a speaker on a symposium does not fill his allotted time. If, for example, a brother assigned a half-hour discourse on a convention program were to stop after twenty minutes, it might cause a disruption in the program if the next speaker did not happen to be ready to start immediately.

442 Of course, one of the basic causes for running overtime in a talk is having too much material. This is something that should be corrected when the talk is being prepared. If the other points, the earlier points on the Speech Counsel form, have been mastered up to this point, however, timing will not be a problem. If you have already learned how to isolate your main points and prepare a proper outline, you will find that good timing follows naturally. Timing is being considered near the end of the counsel form because it is to a large extent dependent on the earlier qualities of speech that have been discussed.

443 Generally the problem in timing is going overtime. A well-prepared speaker usually has plenty of informative material, but he must exercise care so as not to use more than the allotted time will allow for.

444 However, new or inexperienced speakers are at times inclined to run short. They will want to learn to make full use of the available time. At first they may find it a little difficult to gauge their talks so as to make them come out exactly the length that is desired, but they should endeavor to come as close to the allotted time as is possible. Nevertheless, unless the talk falls considerably short of the allotted time, the timing would not be counted weak if the student prepared and presented a well-rounded-out, satisfying talk.

445 Whether a speaker's timing should be considered weak or not can best be determined by observing the effect of the presentation on the audience. When the school servant indicates that the time is up, the student should feel free to finish his sentence. If with that sentence he can bring his talk to an effective conclusion so that the audience feels that they have heard a well-rounded-out discussion, then the timing should not be considered weak.

446 How can proper timing be achieved? Fundamentally it is a matter of preparation. It is important to prepare, not only the material that will go into a talk, but the presentation of the talk. If there is adequate preparation for delivery, timing will usually be correct.

447 In outlining your talk indicate clearly which are your main points. Under each main point you may have several sub-points to be covered. Some, of course, will be more important than others. Know which ones are vital to the presentation and which ones can be deleted if necessary. Then if during your presentation you find that you are getting behind time, it will be a simple thing to present only the principal arguments and delete the secondary ones.

448 This is something that we are constantly called on to do in the field ministry. When we go to the doors of the people we are ready to give them a sermon. If they will stay and listen, we will talk to them for a full eight minutes. But we are also ready to give that same sermon in condensed form, taking perhaps three minutes, or, if necessary, only one or two minutes. How do we do it? We have in mind our key point or points and the most important material needed in support. We also have in mind other information of secondary importance that can be used to enlarge the discussion, but we know that when the situation calls for it this can be dispensed with. This same procedure can be followed in presenting a talk from the platform.

449 It is often helpful to a speaker to make note in the margin of his talk to indicate how much he should have covered when half his time is up, or, if it is a longer discourse, he may want to divide it into quarters. Then when he passes those time markings on his outline, he should check the clock and see how he is doing. If he is running behind time, that is the time to start deleting material of secondary importance rather than waiting till the last minute and cramming the conclusion and so destroying its effectiveness. However, it is very distracting if a speaker is constantly making reference to his watch or if he does it in a very conspicuous way, or if he tells the audience that his time is running out and so he must rush through his material. This is something to be handled in a natural way without disturbing the audience with it.

450 Proper timing also involves proper proportion of your material. Achieving proper overall timing requires that the introduction be of appropriate length, that each of the key points be developed in proper proportion, and that sufficient time be left for the conclusion. It is not something to be considered simply when you see that your time is running out. It needs attention right from the time that preparation of your outline begins.

P18. Personal Appearance

451 a. Proper attire and grooming; b. proper posture; c. neat equipment; d. no inappropriate facial expression.

452 A pleasing personal appearance is important in the ministry. If it is not given adequate attention, the minister may find that his appearance distracts his audience so that they really do not pay attention to what he is saying. Rather, he is focusing attention on himself, which, of course, he does not want to do. If a person is extremely careless about his personal appearance, he may even cause others to look down on the organization of which he is a part and to despise the message that he is presenting. This should not be.

a. Proper attire and grooming

453 Extremes in attire should be avoided. The Christian minister will not follow the fads of the world that draw attention to oneself. He will avoid being overdressed, or dressing in too flashy a manner so that attention is directed to the clothing. Also, he will exercise care so as not to be dressed in a slovenly way. Being well-dressed does not require that one wear a new suit; but one can always be neat and clean. Trousers should be pressed and the necktie worn straight. These are things that anyone can do.

454 The counsel concerning attire that the apostle Paul recorded, as found in 1 Timothy 2:9, is appropriate for Christian women today. As is true of the brothers, they should not dress in such a way as to draw attention to themselves, nor would it be appropriate for them to go in for extremes in worldly styles of dress that give evidence of lack of modesty.

455 Of course, it should be kept in mind that not everyone will dress alike. They should not be expected to. People have different tastes, and this is quite proper. What is considered proper dress also varies in different parts of the world, but it is always good to avoid dressing in such a way as to convey unfavorable suggestions to the minds of those in the audience and to avoid stumbling those who come to our meetings.

456 As for proper dress on the part of the brothers when giving talks in the school or on the service meeting, it might be said that they should be attired in the same general way as the brother who delivers a public talk. If it is customary in your locality for those who deliver the public talks to wear a necktie and suit coat, then that is also proper attire when giving talks in the Theocratic Ministry School, since you are being trained for public speaking.

457 Proper grooming also should receive attention. Uncombed hair can leave a bad impression. Reasonable care should be exercised to see that one presents a neat appearance in this regard. Likewise, when men in the congregation have assignments on the meetings, they should see that they are properly shaved.

458 As to counsel on this matter of proper attire and grooming, where there is room for commendation this may always be properly given from the platform. In fact, when commendation is given to those who give proper attention to their attire and grooming, this encourages others to follow that good example. However, when there are weaknesses in regard to attire and grooming, it might be better for the school servant to offer these suggestions in a kindly way in private, rather than counseling the student from the platform.

b. Proper posture

459 Proper posture is also involved in personal appearance. Again, not everyone carries himself in the same way, and no endeavor should be made to make the brothers conform to a certain rigid pattern. However, extremes that are undesirable and that draw attention to the individual and away from the message should receive some attention so that they can be corrected or eliminated.

460 For example, not everyone places his feet just the same, and, generally speaking, it makes little difference how you do stand. as long as you are standing erect. But if a speaker stands with his feet so far apart that it gives the audience the impression that he thinks he is on a horse, that can be very distracting.

461 So, too, when a speaker is slumped over, not standing erect, it elicits a feeling of pity on the part of the audience toward the speaker because he does not appear to be well, and this, of course, detracts from the presentation. Their thoughts are not on what he is saying but on him.

462 Standing on one foot, with the other leg wound around behind it, gives evidence of obvious lack of poise, as does standing with one's hands shoved into his pockets. These are things to be avoided.

463 Likewise, while it is not wrong for a speaker occasionally to rest his hands on the podium, if there is one, he certainly should not lean on the speaker's stand, any more than a publisher in the field ministry would lean against the doorframe when giving a sermon. It does not present a good appearance.

464 It must be reemphasized, however, that individuals are different. Not everyone stands the same way, and it is only undesirable extremes that detract from one's presentation that should receive attention in the Theocratic Ministry School.

465 Correcting one's posture is definitely a matter of preparation. If you have weaknesses along this line, you must think ahead and know that when you mount the platform you should assume the proper posture before you begin speaking. If you do not do this you probably will not correct it later. This is also something that can be corrected by practicing proper posture every day.

c. Neat equipment

466 If when one is giving a sermon at the door or a talk from the platform a handful of papers falls out of the Bible he is using, this obviously is distracting. It gives a bad appearance. This does not mean that nothing should ever be put in the Bible, but when difficulties begin to arise that detract from one's talk, then it indicates that more attention must be given to proper appearance.

467 The same is true of one's literature case. There are many ways in which a literature case can be packed in a neat way, but if when we go to the door and reach for a publication in our case we have to paw through a mass of papers in order to find it, or if when we pull out a magazine a half dozen other things fall out on the doorstep, something definitely needs to be done about it.

468 It can also be quite distracting to the audience if the speaker has his outside pockets loaded with pens and pencils and other equipment that are clearly in evidence. No rule should be made as to where a person keeps these things, but when they begin to draw attention to themselves and away from the talk, then some adjustment needs to be made.

d. No inappropriate facial expression

469 When preparing a talk it is advisable to consider the mood that the material calls for. For example, when speaking about death and destruction, it would be inappropriate to have a broad smile on one's face. Likewise, when speaking about the happy conditions of the new world, it would hardly be fitting to scowl at the audience.

470 Facial expression generally is not a problem, and, of course, some persons are more inclined to be serious in expression than others. What is to be guarded against, however, is the extreme that detracts from the talk. If the facial expression would raise a question in the minds of the audience as to the sincerity of the speaker, this definitely would be undesirable.

471 So it is good when preparing a discourse to consider the mood in which it should be delivered. If it is a serious subject, dealing with the destruction of the wicked, then it should be delivered in a serious way. And if you are thinking of the material and keep it in mind, your facial expression in most cases will naturally reflect that. If it is a happy subject, one that should elicit joy on the part of the audience, then it should be delivered in a happy way. And if you feel at ease on the platform, your facial expression will usually radiate that joy.

S12. Pronunciation

472 Proper pronunciation is also important. While not all Christians have had a great deal of worldly education, even as Peter and John were observed as being unlettered and ordinary men, still it is important to avoid distracting from our presentation of the message due to poor pronunciation. It is something that can be readily corrected if we give adequate attention to it.

473 If one's pronunciation is very bad, it may even be that he will convey wrong ideas to the minds of his audience, which would be definitely undesirable. When you hear someone mispronounce a word in his talk, the general effect is that it flashes before your mind as a stoplight would. You may even cease following his line of argument and begin to think about the word that he mispronounced. It can cause you to switch your attention from what is said to how it is being said. Mispronunciation sounds a discordant note in the talk.

474 It might be said that there are three general types of problems in connection with pronunciation. One is definitely erroneous pronunciation, where the accent is misplaced or the letters are given the wrong sound. Most modern languages have a regular pattern of accentuation, but in the English language the pattern is not uniform, which makes the problem a more difficult one.

475 Then, too, there is pronunciation that is correct but exaggerated, overly precise, giving an impression of affectation, even snobbishness, and this is not desirable.

476 The third problem is slovenly speech, characterized by constant slurring of words, telescoping or skipping syllables and other such practices. These practices are sometimes classified as weaknesses in articulation, but since they are so common and do involve pronunciation, you will do well to consider them at this point. They are to be avoided.

477 Usually in our everyday speech we employ words with which we are well acquainted; so pronunciation is not a great problem in this connection. The greatest problem arises in reading. But Jehovah's witnesses do a great deal of reading in public as well as in private. We read the Bible to people when we go from house to house. Sometimes we are called on to read the paragraphs in the *Watchtower* study, at a home Bible study or a congregation book study, or we may have an assignment to read the Bible in the Theocratic Ministry School. It is important that the reading be accurate, that the pronunciation be proper. If it is not, it gives the impression that we do not know what we are talking about. It destroys our authority; it draws attention away from the message.

478 The school servant should not become overly fussy about pronunciation and endeavor to fit every student into his own pattern of speech. Nor should counsel on wrong pronunciation be overdone. If there is some question concerning a word or two, private counsel may be sufficient. But even if only a few words are mispronounced in the course of a talk, if these are words that we regularly use in our ministry or in our daily speech, it would be helpful to the student for the school servant to draw attention to them so that he learns how to pronounce them properly.

479 On the other hand, if in a Bible reading assignment the student happened to mispronounce one or two Hebrew names, this would not be considered an outstanding weakness. However, if he mispronounced many of the names in the assignment, this would give evidence of lack of preparation, and counsel should be given. The student should be helped to learn how to ascertain the proper pronunciation and then practice it.

480 So too with exaggerated pronunciation. If it really detracts from the talk because it is a constant practice, help should be given to the student. It should also be noted that, when speaking rapidly, most persons are inclined to slur a few words. No counsel needs to be given on this, but if it is a regular practice, if a student constantly slurs his words and it becomes difficult to understand his speech or detracts from the message, then it would be advisable to give him some assistance.

481 Of course, your counselor will keep in mind that acceptable pronunciation may vary in different localities. Even dictionaries often list more than one acceptable pronunciation. So he will exercise care in counseling on pronunciation. He will not make it a matter of personal preference. But if this is your problem and your pronunciation is definitely wrong, detracting from the presentation of the Bible truth, your counselor will urge you to do something to correct it.

482 If you have a problem with pronunciation you will not find it difficult to correct when you set your mind to it. Even experienced speakers when given an assignment of reading get out the dictionary and look up words with which they are not well acquainted. They do not simply make a stab at them. They know that proper pronunciation is important. So use the dictionary, observe the accents and other diacritical marks and so learn to pronounce words properly.

483 Another way that pronunciation can be improved is by reading to someone else, someone who does pronounce words well, and ask him to stop you and correct you every time you make a mistake. This can be a great help.

484 A third method is by listening carefully to good speakers. Think as you listen; take note of the words that they pronounce different from you. Write them down; check them in the dictionary and practice them. Soon you too will have correct pronunciation.

Conclusion

485 It is hoped that this series has helped you to get better acquainted with the Speech Counsel slip. But do not let it end there. The real benefit to you as a student will not come in simply waiting for the school servant to use these articles as a basis for counsel. You will continue to derive the most good from these articles if you use them consistently in preparing your assignments, as outlined in paragraph three. Your school servant will constantly encourage you to do this so that you can make the most rapid and consistent progress.

486 In addition, though, school servants should continue to use the articles in giving counsel. Whenever a student needs help to overcome a weakness, refer to the articles specifically, directing attention to the paragraphs on which the counsel is based. Use the Index on this page to locate quickly the various speech qualities and their aspects.

487 Counsel, to be most helpful, must be specific. The student must know exactly what was good or weak in his talk if he is to continue to make progress. But he must also know why it was so and, if it was weak, know how he can make improvement and be encouraged to do it. The articles in this series were designed to make such counsel possible.

488 In giving counsel, school servants will do well each time to consider these questions:

1. Will your counsel be kind?
2. Will your counsel be accurate?
3. Will the student know why he was good or why he was weak?
4. Will the student know what to do to improve?
5. Will the student be encouraged to make progress?

489 The provisions of the Theocratic Ministry School enable everyone to enroll and make progress. The simplified program now available should encourage everyone to share in these provisions. Make the most of them and you will rapidly expand your ability as a minister in Jehovah's service.

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Save all six installments of this material. Use it regularly.

CONGREGATION ORGANIZATION

The Kingdom Hall — Part Two
Rent, Buy or Build

[1] The congregation must decide whether it will rent, buy or build a Kingdom Hall. Circumstances of congregations vary as to what is available in the way of halls to rent, their convenience for publishers to attend, rental price, and so forth. Often it is more convenient to rent property to be used as a Kingdom Hall than to buy or build.

[2] However, because of prejudice, high rental, or other reasons, it may be that the congregation prefers to acquire their own Kingdom Hall. The majority of congregations in the United States now own their Kingdom Halls and, judging from correspondence received by the Society, more congregations anticipate building their own Kingdom Hall. How should congregations that wish to build halls go about it?

[3] As outlined in *Preaching and Teaching in Peace and Unity*, paragraph 121, the congregation committee will discuss the matter and, having reached a decision, will present the matter to the congregation in the form of a resolution presenting all the facts. All dedicated members of the congregation may discuss the resolution pro and con before it is voted on. If the congregation accepts the resolution (the majority would have to vote in favor) and gives the committee full power to act, the committee may do so without further discussion.

[4] Congregations that decide to build or buy are invited to write the Society for a copy of "Memorandum on Kingdom Halls." This memorandum outlines legally what is required before taking title by a trustee arrangement or by the congregation incorporating. Congregations may use whichever arrangement is more convenient according to local circumstances.

[5] Today almost every town of any size has zoning laws. Some local authorities rejoice to misuse zoning laws to deny Jehovah's witnesses the right to assemble in a place of worship. Usually the authorities are cooperative, but where there is opposition they are not. They resort to the zoning laws to keep Jehovah's witnesses out of the community. Therefore, before any congregation ever undertakes to buy property a check of the zoning laws should be made, and before a contract or agreement of purchase is arranged for, the congregation should write to the legal department of the Society.

[6] Whether a congregation incorporates or uses the trustee arrangement, the congregation committee continues to have oversight and the responsibility to follow through and carry out the expressed will of the congregation. If the committee lacks brothers with building experience but the congregation has experienced brothers in the building trades, the congregation committee may wish to appoint a building committee. Such building committee will always operate under the direction of the congregation committee. If the contract is given to an outside builder, some congregations have been able to expedite matters and save considerable money by working out with the contractor an arrangement for brothers to do various jobs on weekends, evenings, and even to subcontract portions of the work to qualified brothers in a particular line of work. Care should be taken to be sure that the brothers are qualified and will cooperate with the contractor. The Society in the United States has a number of Kingdom Hall designs that were sent in to the Society by congregations that have built their own halls, and these are available for loan to congregations that wish building suggestions.

[7] Before undertaking the building of a Kingdom Hall, the congregation must decide upon the property to be purchased and how much it wishes to spend on the Kingdom Hall. The zoning laws should be carefully checked. (See page 7, *Kingdom Ministry*, June, 1962.) To know how much money individual members of the congregation would like to donate as outright contributions, and the amount individuals would like to loan, as well as the amount of money publishers will be able to contribute monthly, slips of paper can be passed out at a service meeting and each one can put down the amounts. No signatures are required on the slips except where outright contributions or loans are to be made. Knowing who the individuals are in these cases will enable the congregation committee to follow through with the individuals. If it should be that a congregation in the United States is not quite able to finance the entire project within the congregation, it may write to the Society for any suggestions on the problem of additional financing.

[8] All publishers will cooperate closely with the committee in supporting Kingdom Hall matters. It is good to complete the Kingdom Hall just as soon as possible. While brothers and some sisters are often required to spend many hours in Kingdom Hall construction that otherwise would be spent in Kingdom service, without exception each will put some time in field ministry. Ones not engaged in Kingdom Hall construction will want to expand their ministry and spend more than the usual time in the field service to hold up field service activities during the construction of the Kingdom Hall.

Announcements

◆ Literature offer for December: *New World Translation of the Holy Scriptures*, with a 32-page booklet, for $1. January through April: *Watchtower* subscription, and three booklets, for $1.

◆ Make December 25 a special Magazine Day. Order additional magazines by the end of November so all will have sufficient.

◆ *Yearbooks* and calendars may be ordered after November 20. *Yearbooks* are 50c each and calendars are 25c each. Pioneers on the list before July 1, 1962, may receive a free *Yearbook* by placing a request with the literature servant, who will include it with the congregation order and later request credit.

◆ Please wait for a notice to appear in *Kingdom Ministry* before placing orders for bound volumes of *The Watchtower* and *Awake!* for 1962 and the 1962 supplement to the *Watch Tower Publications Index*.

◆ A copy of the 1963 Theocratic Ministry School schedule should be given to each publisher as soon as the congregation supply is received.

◆ All who can vacation pioneer during December, either for two weeks or for the entire month, are invited to submit applications now.

◆ Effective immediately, congregations will include their donations with their remittances for literature, magazines, handbills and subscriptions, sending all to 117 Adams Street. Donations for the 1963 around-the-world assembly are to be included. On the Remittance and Credit Request form congregations will write in "Donation," or "1963 Assembly Donation." One check payable to Watchtower Bible and Tract Society of New York, Inc., will include all on the Remittance and Credit Request form.

Individuals also will mail their donations to 117 Adams Street, making their checks payable to Watch Tower Bible and Tract Society of Pennsylvania, accompanying each check with a letter stating what it is for. These donations to the Pennsylvania Corporation of the Society support the work earthwide.

◆ New publications available:
The Watchtower (monthly) —Serbian
"Look! I Am Making All Things New" —Hindi, Kanarese, Swahili
Take Courage—God's Kingdom Is at Hand! —Italian
"This Good News of the Kingdom" —Hebrew
When All Nations Unite Under God's Kingdom —Portuguese
"Your Will Be Done on Earth" —Swedish

◆ Available again in U.S.A.:
Concordance —Spanish
"Make Sure of All Things" —French

◆ Out of stock in U.S.A.:
Concordance —German

Presenting THE GOOD NEWS

[1] After reading *"The Word"—Who Is He? According to John* we have a keen desire to let others learn these vital truths. In our magazine activity offer the two latest magazines and the booklet on a contribution of 15c. If the offer is refused, we can drop down to the booklet on a contribution of 5c. It will undoubtedly prove to be an interesting and satisfying work. This presentation might be used:

[2] "We are stopping with information we are sure you will want to give very careful attention. Ever since the second century a controversy has raged as to the identity of the one identified in the Bible at John 1:1 as 'the Word.' Some say this one is the Son of God. Others say it is God himself. Modern translators have thrown increased light on this vital Bible subject and this is considered in the booklet *'The Word'—Who Is He? According to John.* We place this booklet and the latest copies of *The Watchtower* and *Awake!* on a contribution of 15c."

[3] Or, you might want to offer the magazines first. Select one article from one of the magazines, call attention to it, and then you could say, "This month we are offering *The Watchtower* and *Awake!* along with the booklet, *'The Word'—Who Is He? According to John.* This booklet discusses one of the most important truths presented in the Bible. We are leaving these three on a contribution of 15c."

[4] If the offer is refused, we will still have in mind placing the booklet if at all possible. Having already described the booklet, we might simply say, "Because of its timeliness you will probably want to accept the booklet alone. It is left on a contribution of 5c."

[5] Have a full share in the distribution of this new booklet during the month of November.

Have You Applied?

[1] Vacation pioneering is not limited to the summer months. Many do vacation pioneer then, and that is fine. However, there are additional times and opportunities when one may enjoy this service. Have you considered them?

[2] Many now regularly vacation pioneer each time the circuit servant visits, and reap richly of the assistance offered by his visit. Seasonal workers such as farmers often find that they can take advantage of this provision in the winter months when their work is slack. What better way could there be for Christian children to spend their holidays from school, especially when they receive a two-week vacation at the world's Christmastime? If you are in this group, have you applied to use this time wisely by vacation pioneering? In some instances whole families have arranged to pioneer at this time.

[3] One brother writes regarding the experiences his family of six enjoyed as vacation pioneers last December: "Truly our hearts were filled to overflowing . . . Being employed as a farmer, my vacation is given me in the winter. We chose to take it while the children were out of school during the holiday season. We had had vacations before, but this time we determined as a family to spend as much time as possible in Jehovah's service. Never before had our vacations meant so much to us, as we always seemed worn out on returning home. Not so this time!" While vacation pioneering in isolated territory, this family placed 59 Bibles and spent over 400 hours in the ministry. What a blessing to men of goodwill!

[4] Over 26,000 vacation pioneered during the 1962 service year. Did they enjoy it? Ask them. Their reply is a resounding *Yes!* "I cannot put into words the joys I had in service that one month." "The more we do, the more joy we have. In one month, there were more subscriptions, books, magazines, backcalls than in almost a whole year in His service at any previous time." (See also 1962 *Yearbook*, pages 160-161, 168, 176, 252 and 264.)

[5] Vacation pioneering makes one more aware of the need for full-time preachers. One teen-ager whose parents are opposed to the truth stated, "I feel that being a vacation pioneer is only a small-scale picture of what I will be doing in about three years when I am out of school."

[6] Stop and seriously consider your circumstances. If you can and have not, apply now for vacation pioneering and share the joys that it offers.

NEW WORLD NEWS

◆ Hong Kong: In August, 220 publishers reported; one in four was in some branch of pioneer service. Courageous Ministers assembly was attended by 275.

◆ In Japan district assemblies were attended by 2,345, to compare with 1,602 last year. Three assemblies had TV coverage; 109 persons were baptized.

◆ Okinawa: 291 present for district assembly despite a typhoon.

◆ Martinique: District assembly held with attendance of 416 at public talk, which means that three newly interested persons were present for each Witness. Twenty-three were baptized.

◆ Tanganyika: Five circuit assemblies in August, including one in foothills of Mt. Kilimanjaro, where 1,189 heard the public talk. The Society's film was shown twice, with total attendance of 3,450.

◆ Korea: Three Courageous Ministers District Assemblies were held, with 5,056 in attendance and 244 immersed.

◆ Haiti: Circuit assemblies enjoyed by brothers, with 663 present at one and 502 at the other. A total of 48 were baptized.

SEPTEMBER SERVICE REPORT

	Pubs.	Av. Hrs.	Av. B-C	Av. Bi. St.	Av. Mags.
Sp'l Pios.	684	143.1	52.9	7.5	143.4
Pios.	7,154	91.9	30.8	4.9	102.2
Vac. Pios.	2,140	81.6	21.4	2.5	78.6
Pubs.	263,051	10.3	3.3	.6	12.0
TOTAL	273,029				

Public Meetings Held: 25,041

UNITED STATES QUOTA FOR 1963
294,180 Publishers

WHAT HAPPENED HERE IN SEPTEMBER?

The new service year got off to a fine start with publishers averaging 10.3 hours and 12 magazines, which is very gratifying. It is evident that each month many more publishers are working out schedules that enable them to spend at least ten hours in service. Keep up the good work! Note too the fine pioneer increase! From 7,002 in August we jumped up to 7,154 in September. And, we are happy to say, many pioneer and vacation pioneer applications are being received at the office daily.

Our 10-percent quota of 294,180 publishers, which we desire to reach by December, means 21,000 more publishers in the field than during September. If each one conducting a Bible study begins now to encourage those with whom he is studying to share in the service, many of these will be out in service by December.

★ "Do not hold back good"—Start home Bible studies. ★

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KINGDOM MINISTRY

FOR UNITED STATES OF AMERICA

DECEMBER, 1962 "Be courageous and let your heart be strong. Yes, hope in Jehovah."—Ps. 27:14. VOL. V NO. 12

Courageous Through Faith and Hope in Jehovah

1 Though living in the midst of a world filled with fear, we as Jehovah's witnesses do not share the world's anxiety. Our strong faith in Jehovah and our hope based on his unfailing promises make us courageous.

2 For that reason we can with earnestness urge others who long for a righteous world to take courage. What better way could there be to accomplish this than by sharing enthusiastically in distribution of the *New World Translation of the Holy Scriptures*. We know that people who fail to read the Bible as well as those who read it without understanding do not appreciate Jehovah's purposes; they do not have a sustaining hope. That is why we want them to obtain the *New World Translation*. Its modern speech will encourage them to read the Scriptures, doing so with increased understanding.

3 Of course, when we offer them the Bible, many hesitate to accept it or simply say, No. Why? Well, they probably have a Bible, perhaps several of them. Then, too, persons who lack a knowledge of the Bible are often suspicious of new translations, because they feel that they change God's Word. These barriers can easily be overcome by having ready a few texts that show them what makes the *New World Translation* so fine. You might use the chart printed in the October 15, 1961, *Watchtower*, or scriptures cited in the *Sermon Outlines* booklet under "Translations." In this way they can be helped to appreciate that this is not "just another Bible," and that the "changes" are a matter of putting the scriptures in understandable language. When they realize that this Bible can be theirs for only $1, many will be anxious to obtain it.

4 Consider all the opportunities there are to place the Bible. First of all, there is the house-to-house work, and we should endeavor to spend some time offering the Bible from house to house each week during December. In addition to this, do not overlook your neighbors, relatives, persons who come to your door and those with whom you are employed. One publisher placed six copies with relatives and others who came to the house in just one day. Another placed sixty Bibles in a single month by witnessing to workmates during his lunch period. The important thing is to be alert to offer it at every opportunity. And with every Bible be sure to place the booklet *"Look! I Am Making All Things New"* to use in starting a home Bible study.

10-Percent Goal

5 Do you know that if *all* of us share in this work of Bible distribution we will reach our goal of

(*Continued on page 8, col. 1*)

Extension of Training (Part 1)

1 Ever since the announcement in the February, 1962, *Kingdom Ministry*, circuit and district servants and their wives have been faithfully talking to five or more publishers each week, aiding them to work up schedules calling for ten hours of service each month. That this has aided many to spend more time in service can be seen from the following information written by a congregation servant: 'Prior to the circuit servant's visit, we had sixteen publishers reporting over ten hours a month; sixty were reporting under ten hours. Now, thirty-six report over ten hours, with many others almost reaching the suggested ten-hour goal. Our averages in other features increased in proportion.' Circuit and district servants and their wives will continue this loving service.

OFFER FOR DECEMBER
"New World Translation of the Holy Scriptures," and a booklet, for $1.

THEME FOR DECEMBER
Courage Through Faith and Hope in Jehovah.—Ps. 27:14.

2 Since circuit and district servants are not able to help each one in the congregation during a visit, what about those not helped? Must they await future visits before receiving help? No. Congregation servants too can lovingly aid the publishers to work up schedules, doing so (1) before and after the meetings, (2) at the service center, and (3) when visiting the publishers at their homes.

3 If the congregation is large and has many service centers, it may be a number of weeks or even months before the overseer will visit a particular group. Hence a good time to talk to some publishers is before and after the meetings at the Kingdom Hall. Analyze the Publisher's Record cards to ascertain who needs this help; then take a few moments to talk to some publishers each week. In this way many can be aided to work out schedules that fit their needs.

4 As the overseer visits service centers too he will be able to help many work out schedules. This help will in no way interfere with the personal-assistance arrangement being rendered to the newer and less experienced publishers month by month, but, rather, will help to make it more successful. The overseer should commend the ones doing well and those making improvement and kindly help the ones needing assistance. Never should he give publishers the idea that they are being picked on or that he is

(*Continued on page 2, col. 3*)

★ **Direct people to the "'word' of faith." Place the Bible.** ★

Your Service Meetings

SECOND MEETING IN DECEMBER

5 min: Introduction, text and comments.

10 min: New World News and Announcements. (Check "Yearbook" for other facts on countries reported on in New World News.)

15 min: Question-and-answer discussion of main article "Courageous Through Faith and Hope in Jehovah."

20 min: "Presenting the Good News" and local experiences in placing the Bible.

10 min: Concluding comments. (Cover "What Happened Here in October?" and include remarks on slogan, based on Romans 10:8, bottom of page 1.)

THIRD MEETING IN DECEMBER

5 min: Introduction, text and comments.

15 min: Question-and-answer discussion of "Congregation Organization" article, "The Kingdom Hall—Part Three."

22 min: Starting Studies in "Look!" Booklet.

Chairman (2 min.) Many Bibles are being placed this month. Bible placements should be followed up. Encourage all to start studies either on the initial call or on prompt return.

(2 min.) Brother Questioner raises his hand asking how studies can be started on return visit. Chairman answers that booklet is left with Bible and a study can be started in the booklet. Many placed "Look!" booklet and have had success in starting studies. Brother Questioner asks, "Can you show me how to do it?" Chairman invites him to watch demonstration.

(3 min.) Publisher at door concludes sermon, places Bible and leaves "Look!" booklet. Householder busy, so suggestion is made that booklet be read and scriptures looked up in the new Bible. Definite appointment made to call.

(2 min.) Chairman discusses with Brother Questioner points made by the publisher: Householder encouraged to read booklet. Definite appointment made to call again. Now note back-call being made.

(10 min.) Publisher calls on householder. Enthusiastically renews acquaintance and invites the householder to get "Look!" booklet, as he "would like to show him some interesting points in it." Publisher calls attention to the title of the booklet and illustration of a paradise on cover. Points out that the title is taken from the Bible and asks the householder to read Revelation 21:1, 4, 5, where it is found. Next, publisher calls attention to short message from The Publisher on inside cover. Then refers to questions on paragraphs 1-4 on page 3. Asks householder to read the first four paragraphs, and then questions are asked again and householder is invited to comment. Publisher states, "You may wonder on what this description is based. It is not a dreamer's vision. It is based on Bible scriptures." Refers the householder to the scriptures on the bottom of page 4, which may be looked up. Suggests householder look up the scriptures in "New World Translation" during the week and he will return to review them so householder may learn more of "the new things that Jehovah has in store."

(3 min.) Brother Questioner appreciates helpful suggestions, feels he can start a study. Chairman then encourages all to start studies in "Look!" booklet, using simple outline demonstrated, thus new Bibles will be used to gain accurate knowledge and start others on way to life.

12 min: Report from magazine-territory servant on territory coverage. He will also lovingly encourage more to place the quota of 12 magazines regularly, and he will give a spirited talk outlining special arrangements for witnessing on Christendom's Christmas. (He will visit with congregation servant early in month.)

6 min: Concluding comments. (Include remarks on slogan on bottom of page 8.)

FOURTH MEETING IN DECEMBER

5 min: Introduction, text and comments.

17 min: Question-and-answer coverage of article "Why Pioneering Is So Important."

15 min: Talk, with a few appropriate questions, on article "Directing Interested Ones to the Organization."

15 min: Demonstration and analysis of two brief after-study discussions with goodwill persons.

First one will feature a few appropriate scriptures from October 15 "Watchtower" (p. 628) on "Public Talk." First read Matthew 5:1, 2; 7:28, 29; Acts 5:42. Point out that these gatherings were a part of the activity of early Christians and indeed beneficial to each one present. Then tell them about our public meetings and, using the handbill, invite them to the talk for Sunday. Householder promises to come, but does not show up.

For the second one show how to follow up on the matter when the householder does not come on the first invitation. Publisher conducting study takes along another publisher. After the study publisher tactfully says: "Sorry you could not make it to the talk Sunday. It was such a helpful discussion." Use one or two texts from last Sunday's talk, comment on them, showing how helpful such information is in knowing the right course to follow. Then companion publisher presents handbill for talk the coming weekend and comments enthusiastically about subject. Householder feels much was missed by not being present last Sunday, will be present this time. Publisher arranges for them to go together.

Chairman will conclude with comments analyzing points demonstrated.

8 min: Concluding comments.

FIRST MEETING IN JANUARY

Theme: Serving the Ruler Out of the House of Bread.

5 min: Introduction, text and comments.

10 min: Talk on "Serving the Ruler Out of the House of Bread." (See "Watchtower," January 15, 1962, pp. 41-55, also issue of January 1, 1963.)

10 min: Question-and-answer discussion of article "Extension of Training" (Part 1).

25 min: Sermon: "Who Will Survive Armageddon?"

Chairman (1 min.) Point to new sermon on blackboard and encourage enthusiastic and courageous use by all. Learn it well for effective use during the next four months.

Chairman (15 min.) In progressively considering sermon get comments from audience as to WHY introduction, transitions between scriptures and conclusion that appear in "Kingdom Ministry" are appropriate. (Note how transitions review verses just read or point to verses next to be read. Observe how they use words and phrases from the scriptures themselves and how presentation is personalized.) Then ask for suggested talking points in current magazine to be used.

Theme: "Who Will Survive Armageddon?"

Armageddon is God's war —Rev. 16:14, 16

What will happen —Jer. 25:31, 33

Who will survive —Prov. 2:21, 22

What to do —Rom. 10:13, 14

Suggested presentation: "Good morning. My name is ——. The reason for my brief call this morning is to share information on a subject that is of concern to all. The Bible speaks of a war yet to come called Armageddon. God's Word tells that every nation on earth will be involved and yet how you and your family may survive. This war will be different from any other war mankind has ever experienced. Observe how it will be different. (Read Rev. 16:14, 16.) It is God's war. As God takes a personal part, observe what will happen. (Read Jer. 25:31, 33.) Did you notice in verse 31 who will be given to the sword? It is the wicked. Proverbs 2:21, 22 further shows who will perish and who will survive. (Read verses.) To be among the upright ones who survive, what must each one of us do? (Read Rom. 10:13, 14.) I have been greatly aided in learning of Armageddon and God's provision for survival by reading 'The Watchtower' and it can be a great aid to you too. The purpose of the magazine is: [Read the last two sentences in paragraph two or the first sentence in paragraph three on inside of cover.] A subscription for a year is only $1. May I take your subscription now?"

Competent Publisher (6 min.) Model presentation well prepared.

Chairman (3 min.) Encourage enthusiastic presentation of sermon and subscription. Publishers might carry several issues showing variety of valuable subjects, and copies in a variety of languages. Offer subscriptions everywhere: To relatives, friends, business associates, on Bible studies and back-calls, and especially spend some time each week offering the subscription from house to house.

10 min: Concluding comments.

Extension of Training *(Cont'd)*

never satisfied with what they are doing.

[5] Finally, when the overseer is visiting publishers in their homes, in an encouraging way he can help many to work up schedules calling for ten hours each month. With the overseer being alert to his responsibilities and discharging them in a loving manner, many more individual publishers will receive the benefits to be derived from this extension of the training provisions.

WHY PIONEERING IS SO IMPORTANT

1 The vindication of Jehovah's name is the most important issue today. Our being alive today is only because God has decreed that this time be allowed in order to settle the issue. He has purposed that his name be sanctified and declared to the world. "For this very cause I have let you remain, that in connection with you I may show my power, and that my name may be declared in all the earth." (Rom. 9: 17) Jehovah is selecting people to do this vital work of announcing his name. It is the preaching activity of Jehovah's people that is used in separating the nations before Armageddon. "And all the nations will be gathered before him, and he will separate people one from another, just as a shepherd separates the sheep from the goats." (Matt. 25: 32) This issue of Jehovah's vindication is the basis for such separation. In order to be separated, people must be acquainted with the issue through the preaching work.—Rom. 10: 13-15.

2 Pioneering has a direct relationship to the issue and the doing of God's will. It is not God's will that men perish, but that they become acquainted with accurate knowledge and gain everlasting life; hence God has lovingly and graciously provided this period of time for preaching in order that some may be saved. (Ezek. 18: 32; 2 Pet. 3: 9) The more time spent preaching the more people are given the opportunity to hear the message of good news and get saved. The more persons responding favorably and dedicating themselves to Jehovah, the more will be making known God's name, vindicating it and supporting the most important issue of the day.

3 Since 1914 Jehovah has taken his power and has begun ruling. This marked the beginning of a judgment period, which period ends at Armageddon. It is during this period of judgment that all persons are on trial, tested as to their faith and devotion to God. Jesus said: "Now this is the basis for judgment, that the light has come into the world but men have loved the darkness rather than the light, for their works were wicked." (John 3: 19) It is clearly seen, then, that light on God's Word must be made available so that men of goodwill can learn the way that leads to life and be judged favorably. Such judgment is based on each one's works. Jehovah foretold at Psalm 110: 3 that many would willingly offer themselves in the day of his power: "Your people will offer themselves willingly on the day of your military force. In the splendors of holiness, from the womb of the dawn, you have your company of young men just like dewdrops." Furthermore, he declared that he would raise up witnesses as prophets to declare to the nations his judgment. (Jer. 44: 4) Knowing the basis for judgment and having heard the message, they see the need for offering themselves willingly in the day of the manifestation of his great power. Their course of action is similar to that taken by the Israelites when Moses asked for materials to build the tabernacle. Exodus 35: 29 tells us that those "whose hearts incited them" brought such voluntary offerings in abundance. They recognized the need and responded promptly and favorably. Many today likewise see the need and offer themselves willingly in the day of Jehovah's power. Their hearts incite them to do as much as possible in Jehovah's service, serving as pioneers.

4 Living during this period of time and in view of the important issues, none of mankind can escape being judged. Each one of us is under test as to his love and devotion to God. The majority of mankind have not responded favorably. They do not offer themselves willingly in support of the issue, but remain apathetic and indifferent toward the preaching of this good news of the Kingdom. A great crowd, however, have manifested their love and devotion to God and have presented their bodies and what they have before Jehovah for use in his service. In the United States, October's field service report shows 274,679 total publishers reporting. Of these 694 are special pioneers, 7,312 are regular pioneers and 2,982 are vacation pioneers. This represents 4 percent of the total publishers reporting, yet the potential exists for many more to become pioneers. Could more of the remaining 263,691 congregation publishers who know the basis for judgment and have heard the call become pioneers? The harvest indeed is great, but the workers, comparatively few. Why? Has the apathy of this world influenced some of us? Jesus foretold at Matthew 24: 12 that "the love of the greater number will cool off." The majority of professed Christians today prove to be of this class. However, the outcome of this test of love and willingness as applied to you depends upon your course of action and your response to the issue. The works performed by you indicate the depth of your love. Guard against complacency and the danger of becoming part of this worldly-minded, unloving class.

5 The September, 1962, *Kingdom Ministry* shows that of all the publishers in the United States about 24 percent are between the ages of sixteen and thirty. It also revealed that there are 30 percent between the ages of thirty-one and fifty and 18 percent between the ages of fifty-one and seventy. The question that comes to the fore is, Why are not more pioneering? Many are favorably situated in life so that they could pioneer. With others, it would require certain adjustments in order to pioneer. It is true, not all can pioneer, but it is certain that considerably more can lend themselves more fully in support of the issue in the day of Jehovah's power, willingly offering themselves as pioneer ministers. If it is not possible for you to be a regular pioneer now, could you be in the vacation pioneer work at least once a year? Thousands tasted the joys of this service during the past service year and are deeply grateful for the enriched spirituality and greater appreciation they now have as a result of being vacation pioneers. Can you arrange your affairs to be one soon?

6 This judgment period will soon see its end. The time left for preaching is reduced. World events in fulfillment of Bible prophecy indicate that soon Jehovah's executional forces will go forward, destroying His enemies and completely vindicating His name. Now is the time to give careful scrutiny to your situation in life. How are you individually responding to the call for more regular or vacation pioneers? Are you indifferent, apathetic to the call? Are you offering yourself willingly in this day of Jehovah's power? Are you able to be a regular or vacation pioneer, but have not taken steps to do so? If so, carefully consider your responsibility. Do not be like the five foolish ones among the ten virgins mentioned by Jesus at Matthew 25: 1-12: "Five of them were foolish, and five were discreet. For the foolish took their lamps but took no oil with them." The five foolish ones looked indifferently on their assignments, did not see the need to equip their receptacles for use. They did not acknowledge the lateness of the time nor appreciate their responsibilities. They knew what was required of them, but failed. And when they came to their senses they were too late. Appreciate your opportunities now while there is yet time and offer yourself willingly as a regular or vacation pioneer in the day of Jehovah's power.

PIONEERING—AN EXPRESSION OF LOVE

1 Pioneering is a manifestation of love. In the previous article on this subject it was shown how vital pioneering is during this day of Jehovah's judgment and power. Those whose hearts incite them to serve God should want to expend themselves as fully as possible in support of the issue facing mankind today. The pioneer ministry enables one to make full expression of such unselfish devotion to Jehovah and indicates a sincere desire to do as much as possible in the service of the Master. At the time of dedication one stands before Jehovah willing and ready to do His will. As he continues to study God's Word and grow to maturity his appreciation increases and he sees more clearly how to fulfill his dedication, expending himself and what he has more fully in Jehovah's service. This is the way it should be and is the logical outcome of his dedication.

2 In fulfillment of Jesus' dedication he manifested great love for his heavenly Father and a sincere desire to do God's will. This was foretold at Psalm 40: 7-9: "In view of that, I said: 'Here I have come, in the roll of the book it being written about me. To do your will, O my God, I have delighted, and your law is within my inward parts. I have told the good news of righteousness in the big congregation. Look! My lips I do not restrain.'" Because of his great love for his Father, he served from his heart, for it is stated that the law was within his inward parts. As a result of such heartfelt devotion, his lips he could not restrain. Pioneering is indeed an appropriate and full expression of this kind of love and devotion to Jehovah.

3 Having heard the message of good news and dedicated your life to do Jehovah's will, are you doing it? Are you offering yourself willingly and from the heart, doing as much as you possibly can in Jehovah's service, as an outward expression of your love for God and neighbor? It is this kind of love that Jesus says fulfills God's perfect kingly law and is the greatest commandment: "'Teacher, which is the greatest commandment in the Law?' He said to him: '"You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind." This is the greatest and first commandment. The

second, like it, is this, "You must love your neighbor as yourself." On these two commandments the whole Law hangs, and the Prophets.' "—Matt. 22: 36-40.

4 There are many persons in the world who make great sacrifices and are motivated by an unselfish spirit in behalf of their fellowman. Many of their efforts can be said to be noble and helpful, but all of them are limited in their benefits. If such spirit is manifested in worldly people, how much more should those dedicated ones of the New World society who know their God and the basis for judgment serve unselfishly as pioneers, making this their career in life? For truly, through such work, one is praising God and blessing man by making the way of life more accessible to persons of good-will. Could any one of us choose a more beneficial and rewarding career in these critical pre-Armageddon days? Indeed, pioneering is an unselfish display of neighbor love and it is a fulfillment of the greatest commandment, which calls for wholehearted love of God. Such a course prevents a person from misplacing or misdirecting his love and insures his doing God's will, as stated in 1 John 2: 15-17: "Do not be loving either the world or the things in the world. If anyone loves the world, the love of the Father is not in him; because everything in the world—the desire of the flesh and the desire of the eyes and the showy display of one's means of life—does not originate with the Father, but originates with the world. Furthermore, the world is passing away and so is its desire, but he that does the will of God remains forever."

5 Pioneering shows that one has an increased interest in God's cause: "For this is what the love of God means, that we observe his commandments." (1 John 5: 3) God has commanded that this good news of the Kingdom be preached, and the extent to which we serve God as preachers gives an indication of the depth of our love for God. Devoting one's life to God as a pioneer manifests an increased expression of true neighbor love as well, because you bring a message of life everlasting to those who hear you. And showing that this love was to be deep-seated, motivating a person to expend his full energy in behalf of Jehovah and his neighbor, Mark 12: 33 states: "This loving him with one's whole heart and with one's whole understanding and with one's whole strength and this loving one's neighbor as oneself is worth far more than all the whole burnt offerings and sacrifices."

6 How much love do you display? Having dedicated yourself to Jehovah, having learned of his marvelous works in this day of his great power, have you been moved to support God's cause? Are you reaching the quota of ten hours a month as a congregation publisher? Could you make a fuller expression of your love for God and neighbor by becoming a regular pioneer? Even if after careful scrutiny of your situation you may feel you cannot engage in the regular pioneer work, then can you serve during the course of the year as a vacation pioneer? Would not this be an appropriate demonstration of your greater love for God and neighbor? It is a known fact that the majority of those that are appointed to the regular pioneer service have first tasted of this joyful activity as vacation pioneers. It increases their appreciation and love for Jehovah, his organization and their neighbors. It increases their faith and confidence and impels them to do more in Jehovah's service, increasing it, making a greater demonstration of their love. Even if one finds he cannot serve as a regular pioneer, his vacation pioneer service has increased his love for God and enabled him to be a much better and more effective congregation publisher because of having spent more time in the ministry. He becomes more efficient as a congregation publisher, more qualified to teach, makes better back-calls and conducts more progressive Bible studies. So why not be a better congregation publisher by tasting of the vacation pioneer service if you cannot serve as a regular pioneer? Would not this be an excellent means of demonstrating your love for God and neighbor?

7 There is no doubt about it, the full-time ministry is the most important work today, not only because of its lifesaving benefits, but because it is God's will for us to engage in such divine work to the fullest extent possible. Recognize its importance. Be convinced of this and seek to cultivate greater love for God and neighbor. Having done so, you will be in a better position to increase your privileges of service. What steps you must take thereafter to become a pioneer will be considered in the following articles.

CULTIVATING THE PIONEER SPIRIT AT HEART

1 If you are among those who have been thinking about pioneering but have never been able to enter this work, perhaps this discussion will help you realize the goal. There are many things that must be done before a person becomes a pioneer, but we will first consider some of the major steps that you must take in order to realize this blessed privilege of service.

2 First, it is necessary to have, not only an understanding of the issue facing mankind, but an appreciation of your individual responsibility in connection therewith. You may recognize that the Kingdom is established, that Jehovah is now reigning and that this system of things will soon be destroyed. This is fine. But do you understand your responsibility as a dedicated one in connection with this issue? Do you individually see the need for rendering service to God to the extent possible in your individual case? This is the most important step toward realizing the pioneer ministry. To hold back from pioneering, reasoning that a congregation publisher will enter into the new world as well as a pioneer, does not show maturity. Why? Because such holding back runs counter to Jesus' instruction to love Jehovah with our whole heart, soul and mind and our neighbor as ourselves. This view approaches the matter negatively rather than positively. It restricts one's blessings at the hand of Jehovah. It minimizes one's opportunities for expanding his ministry of praise. Moreover, it may be that another publisher is not situated so as to be able to serve as a pioneer, *but perhaps you are!* Hence it is necessary to cultivate a positive approach to matters as you study God's Word. Negative thinking with respect to your individual responsibility is not an expression of love; it is selfish and could blind you to the joy and blessings of the pioneer ministry. Hence, it is not only a matter of seeing the importance of the issue, but nourishing wholesome thoughts in that right direction. Daily prayer and constant study are of considerable aid as you individually cooperate with your desires. In short, it is essential to have the pioneer spirit at heart and recognize your individual responsibility and Scriptural obligations. Thus, you should not curtail your service because of making comparison with another in the New World society. Each one has different responsibilities and obligations and stands individually before his Creator for judgment.

3 Since this is true, it is important for each one to examine his motives, pursuits and desires in life. Notice the power of desire as shown in its causing a Christian to sin, as pointed out at James 1: 14, 15. The desire is cultivated, nourished, and then realized. But it is a wrong desire that leads to death. Right desire, likewise, is powerful, for its influence is for good and is realized by a person's cultivating appreciation for the pioneer service, nourishing it, and taking positive steps to accomplish that goal. But it is more than thinking about it; *you must want to pioneer,* that is, you must want to give more attention to your ministry. Hence, in order to realize this, you cultivate positive thoughts in that direction. Do not allow a negative view of matters to postpone the realization of this blessed privilege of service. Do not be like the many invitees of Jesus' illustration at Luke 14: 16-24 who begged off from attending the evening meal prepared for them. One bought a field and had to see it. Another had to examine some cattle purchased. Still another just married and could not come. When compared to the event at the evening meal, none of the reasons were of sufficient importance to decline, and in all cases it was their acquired possessions that prevented favorable response. Scrutinize your status, your obligations and acquired interests. Are they valid reasons for your not responding to the call for more pioneers? Recognize your Scriptural responsibilities and allow the pioneer spirit to spring out of your heart, motivating you to reach out for this grand privilege of service.

4 The cultivating of a positive approach to matters allows one to place first things first, and in this case it is the pioneer ministry. This is in harmony with Matthew 6: 33, where Jesus shows that the Kingdom is to be sought first. Since pioneering is full-time Kingdom preaching, it should be placed first in our lives, allowing "other things" to be secondary.

5 God individually expects of us only what we can do according to our respective situation in life, but more is required of some than of others. Please note how this point is made in the illustration of the talents at Matthew 25: 14-23. The account shows that after the master summoned his slaves in order to commit to them his belongings he gave the talents "to each one according to his own ability." The fact that certain ones are said to have "ability" does not mean that others do not. All had ability in varying degrees. *All* have the "ability" to increase Kingdom interests. Though some may have special skills, greater mental abilities, exceptional aptitude or endowments, all can show an increase in the Kingdom interests, the talents, entrusted to them. But some are entrusted with more responsibility, and theirs is an especially happy lot if they appreciate the privileges that are theirs.

6 A person who has the pioneer spirit at heart not only sees the issue and need, but feels personally obligated to increase his service if he is so situated

that he can do so. Notice too that the talents, or interests, are initially given by the master, not according to another's ability, but according to each one's "own ability" or situation in life. Hence, expectations of service, proportionate to their respective "abilities," are greater respecting some than others. One who has the pioneer spirit at heart has a sense of responsibility to his God to make full expression of his unselfish devotion. He recognizes his Scriptural obligation, because, after scrutiny, he sees that he has the "ability" to do so. Thus, he does not compare himself with others in the New World society who may not have the "ability" or who are not situated so they can pioneer but who, for their faithful service, will also gain life everlasting in God's new world. Nevertheless, many of these who cannot serve as regular pioneers find great joy in serving Jehovah from time to time during the course of the year in the vacation pioneer service, thus proportionately increasing their "talents," and they maintain excellent averages as congregation publishers during the remainder of the year. Certainly even these, it can be said, have the pioneer spirit at heart. (See Matthew 13: 23.)

7 Notice the elevated view of matters and the pioneer spirit of one publisher afflicted with a serious illness limiting her life-span to about two more years. This is the way she put it in a letter to the Society: "Since publishers put in ten hours a month for Jehovah, I figured that if I could spend one year of the two as a pioneer I would be living ten years instead of one for Jehovah. This I have done and more." Would you say she wanted to serve Jehovah with her "whole heart" and thus had the pioneer spirit at heart? What a commendable example! Does not this indicate supreme love and devotion to Jehovah and a sense of responsibility to do as much as possible in behalf of the Kingdom issue? Have you scrutinized your individual status in life? What is preventing you from pioneering? Are your obligations and responsibilities Scriptural, or are they only assumed to be so by you? If they are Scriptural, do they actually prevent you from pioneering? Have you done more than think about pioneering? Do you really want to pioneer? Is that your heartfelt desire? If so, do you actually have the "ability" or are you situated so that you can serve as a regular pioneer but lack the positive approach to matters? Take it to Jehovah in prayer and begin now to make definite plans to serve as a pioneer. The next article will help you make such plans.

HOW TO BECOME A PIONEER

1 If you have a desire to take a trip for two weeks or so, how will you realize the fulfillment of this desire? Will it be by only hoping for this vacation? No. You plan. You may plan many months out of the year for a vacation. You do so mainly in two ways. You save money and you make time for your vacation. During the course of the year you may reduce your financial obligations, saving on food, clothing and other things of life. Why? Because you want to realize your desire. Not only this, but you plan your trip. You plan on the date, the destination, the route to follow and the things to take. In principle this is the course to follow if you want to become a pioneer.

2 First of all, take the matter to Jehovah in prayer. Ask him for wisdom and understanding to help you make plans to pioneer. Seek the aid of his spirit by cooperating with it in your life. But as you ask, do so without doubting. Approach God with a sincere desire in your heart to realize the pioneer ministry and feel confident that he will help you accomplish your goal, just as James assures at James 1: 5-8.

3 After you have followed such a course of prayer to Jehovah, cultivating wisdom to see your way to pioneer, begin to plan and cooperate with your heart's desire. First, scrutinize your situation in life. "Sit down and calculate" matters, as Jesus advises at Luke 14: 28, 31. Consider the many things that you feel prevent you from pioneering. List them for consideration and then examine them, one by one. Keep in mind that, although you may have many obstacles and responsibilities now, it may be possible progressively to make adjustments in your life and arrange your affairs in order to pioneer.

4 This brings to mind the importance of reducing other interests in life as much as possible, thus overcoming various barriers and attaining the goal of being a pioneer. It takes careful planning in order to make time for the all-important pioneer work. Many of life's pursuits can be reduced or eliminated completely in order to make room for the pioneer ministry. Thus you are reducing your individual interests to make room for the interests of greater importance in life. A careful survey of those on the pioneer list shows that, in the case of many, it was their negative approach to matters that prevented them from engaging in the regular pioneer service *earlier*. We ourselves are often our greatest enemies, so to speak. Do you let your uncertainties, fears and lack of confidence prevent you from taking this forward step? Start first of all with *yourself and your mental approach* to problems and begin to consider what could be done to adjust matters in order to enter the pioneer ministry.

5 How can I pioneer and care for my financial obligations? This is, perhaps, the biggest question of all. Many regular pioneers on the list now will tell you that they themselves made this molehill into a mountain. It is true that some who pioneered found it necessary to leave the pioneer ranks because of financial obligations. But it is also true that in many of such cases, though certainly not in all, it was found to be lack of careful management and personal organization. Though reducing expenses is necessary, one should not look at pioneering as an undesirable life of such great sacrifices that it places you on a starvation diet and requires that you lead an ascetic life of self-denial. Ask the pioneers in your congregation or your circuit how Jehovah provides; they will tell you. Also, did not David say: "A young man I used to be, I have also grown old, and yet I have not seen anyone righteous left entirely, nor his offspring looking for bread"? (Ps. 37: 25) Jesus gives assurance of reasonable provisions of food and clothing for those "seeking first the kingdom." (Matt. 6: 25-34) These are no promises of miraculous provisions. As in anything else, it will require good management of your affairs, scheduling your daily affairs and budgeting your income and expenses. It will also require initiative and industriousness on your part. This is necessary for any enterprise to be successful. It may be that you have to give more serious consideration to Paul's words at 1 Timothy 6: 6-10: "To be sure, it is a means of great gain, this godly devotion along with self-sufficiency. For we have brought nothing into the world, and neither can we carry anything out. So, having sustenance and covering, we shall be content with these things."

6 By far the majority on the pioneer list are very successful, because they are good managers of their affairs. However, some look at the pioneer ministry as if they must devote the month wholly to the service. This is not the case, for the quota is only 100 hours a month, thus leaving 620 hours in each month for secular work and other pursuits. Brothers who do *seasonal work* may be able to spend three or four months on secular work and still succeed in devoting at least 1,200 hours to field service in twelve months, thereby through careful planning reaching the annual pioneer quota. Nevertheless, some pioneers leave the ranks, not because the quota is too high, but in many cases because of poor management of their time and affairs, being disorganized and having poor foresight. Good personal organization and following a well-arranged schedule make attainment of the quotas much easier, allowing sufficient time to care for your other needs and obligations during the month.

7 Is an automobile necessary for one to engage in the pioneer ministry? No. While a car may be an advantage and is certainly very helpful to carry on one's ministry in certain territories, the Society does not feel that a car is essential. One pioneer, seventy-three years old, lives out in rural territory and yet has been carrying on a very effective pioneer ministry for many years on foot. There are many others well up in years in similar positions, and yet they find great joy in continuing their pioneer ministry without the regular use of a car. If one is financially able to care for a car, he may find it useful, but in many cases a car can be a financial burden and a hindrance to one's carrying on his pioneer ministry. In the majority of cases, if a pioneer is organized and concentrates his activity in a portion of the territory and schedules some days to work with congregation publishers who have cars, he will find that he can serve effectively without the financial burden of an automobile.

8 With others it is the problem of health. Will my health allow me to pioneer? This question is asked by many. While health prevented many from entering the pioneer ministry for a time, they realized that, with good personal organization, maintaining a balance in all things, they would be able to carry on in the pioneer ministry without difficulty. By arranging a good daily schedule that reduces other interests and allows for more periods of rest, they have been successful pioneers for many years. Very often pioneers not in the best of health have realized the benefits spoken about at Proverbs 17: 22: "A heart that is joyful does good as a curer, but a spirit that is stricken makes the bones dry." Yes, joyful hearts, sustained by the blessings of the

pioneer ministry, have kept many a faithful pioneer pushing ahead even though not in the best of physical health. And you will be interested to know that there are several pioneers performing an above-average ministry though they are totally blind.

9 What about my family obligations? There are many pioneers on the list with families. One sister, a mother of five children, has a husband who cooperates, as do the children, and she does excellently in the pioneer ministry. Another pioneer sister has six children, some of school age, but her family cooperates fully, some of them engaging in the vacation pioneer ministry. Still others have no children, but the husband and wife cooperate by one or the other pioneering, and in many cases both are pioneers, maintaining a good schedule, one that is practical and effective. Many with unbelieving mates are able to pioneer. No matter what your particular status in life may be, there are hundreds of similar living examples of pioneers on the list now to show that it can be done if one has the pioneer spirit at heart. Certainly this should cause single persons to give sober consideration to their unencumbered state. *What is preventing you from pioneering?*

10 After you have given careful scrutiny to your circumstances in harmony with the above, concern yourself with the pre-entrance requirements for the pioneer ministry. *Preaching and Teaching in Peace and Unity*, page 18, paragraph 60, states: "This privilege of service is open to all regular publishers who have been preaching the good news of the Kingdom for at least six months since the date of their immersion, have averaged twelve hours, nine back-calls and one home Bible study a month for the past six months, and they should have a favorable recommendation from the local congregation." Why not give serious consideration to adjusting your affairs in order to become a regular pioneer now? Talk it over with some of the mature brothers who have the pioneer spirit at heart. Talk to successful pioneers and see how they carry on their ministry. Then fill out an application immediately when you meet the pre-entrance requirements. Doing so, you will be greatly blessed. Remember, even if you cannot be a regular pioneer at the present time, try to be a vacation pioneer as soon as possible. This will be a step in the right direction. It will build your confidence and enable you to get actual experience as a pioneer. It will be an effective way to organize your time and affairs to become a regular pioneer. You have nothing to lose, but everything to gain. For the many benefits derived from pioneering, consider the next article.

BENEFITS FROM PIONEERING

1 There are many benefits from serving in the pioneer work, morally, physically and spiritually. It is indeed a source of contentment to know that you have responded favorably to the call for more pioneers in full support of the issue. This in itself provides comfort and adds to your contentment. Knowing that you have given your all to Jehovah in dedication and are now earnestly translating such into the full-time pioneer ministry gives you a sublime source of satisfaction. Being every day in Jehovah's service brings the greatest joy and happiness. At the end of the day a person can look back and thank Jehovah in prayer for the opportunity of being used by him in the pioneer ministry. In prayer to God you can express appreciation for the many blessings you received during the day and for the opportunity of having a direct part in sanctifying his name. What a wonderful way to complete a day! Would you not enjoy this satisfaction?

2 Pioneering does more than this, because it helps you morally. Constantly you are busy in Jehovah's service, thinking about spiritual things, rendering service to persons of goodwill and not allowing yourself to become occupied with the affairs of this world. What a wholesome force for good this can be! The pioneer ministry is one way of "always having plenty to do in the work of the Lord," being occupied daily in the work that will preserve you through this world of wickedness. (1 Cor. 15:58) Living in this system of things, with its lawlessness and its evil deeds, the Christian must be constantly on guard against such. He must never compromise Christian principles, but always avoid dangerous, worldly associations. What better way is there to accomplish this than to serve as a pioneer! Your whole life is truly devoted to Jehovah God, daily engaging in his service, offering up praises, talking about his Word, filling your mind with wholesome thoughts, and directing you on a safe course in an ungodly world.

3 As Jehovah's people carry on their ministerial work in this system of things, greater demands will be heaped upon them. As we near the battle of Armageddon Gog's attack will certainly be felt by each member of the New World society, as Gog resents our spiritual prosperity. Events of the day indicate its near approach. (Ezek. 38) There is no doubt that what will be needed then as never before will be strong faith and maturity. Will you have such then? Will you be strong enough to overcome the many trials and tests that will be brought against you and all Jehovah's people? Too often, individuals learn the truth, are happy to receive it, dedicate their lives to Jehovah as publishers, but make little or no further advancement in the organization. These are described by Paul at Hebrews 5:12-14. What advancement have you made since your dedication? In order to press on to maturity, strongly rooted within the confines of the New World society, it is necessary that you advance in Jehovah's organization, seeing and assuming your responsibilities and privileges of service. The pioneer ministry may be for you and may turn out to mean the difference between life and death. So press on to maturity by considering your particular status and see if you can engage in the pioneer ministry.

4 In addition to maturity, pioneering builds your faith. Do you feel you lack in faith? Is this preventing you from serving as a pioneer? Then, as encouraged by Paul at Hebrews 12:1: "Let us also put off every weight and the sin that easily entangles us, and let us run with endurance the race that is set before us." Do not allow the attractions of the world, the materialistic philosophy of life, to draw you away and retard your spiritual progress. "Beware, brothers, for fear there should ever develop in any one of you a wicked heart lacking faith by drawing away from the living God." (Heb. 3:12) If you lack sufficient faith now, build on it, become strong in the organization by the study of God's Word, by attending meetings, and by regularly engaging in the ministry. Strengthen and insure that faith by engaging in the regular pioneer work, or the vacation pioneer ministry, whatever your situation will allow right now. Thus when Jehovah's people are attacked from the far north, you will be certain to be strong and firm in your devotion to God. Your faith and maturity will carry you through the test as you serve courageously.

5 In addition to the above, the pioneer service increases your appreciation for Jehovah's organization and your attachment to it and places you in position for added privileges of service. You will be encouraged to cultivate a greater sense of responsibility, reaching out for greater privileges of service in the Christian congregation. The report of the 1962 service year showed a peak of 989,192 publishers, of whom 6,934 were special pioneers and missionaries working every month, an increase of 557 for the year. Regular pioneers numbered 26,626, a new all-time peak and an increase of 3,159 in one year. Thus brothers and sisters in full-time preaching work averaged 33,560 around the world. As the organization continues to grow, there is a greater need for capable brothers and sisters in the organization to be used for additional privileges of service. Are you responding to this? (1 Tim. 3:1) Among the ways to reach out for this fine work is to be a pioneer and make yourself available for such privileges of service. It is the privilege of pioneers to teach and train others, not only the Bible students with whom they study, but publishers in the congregation who need help, encouragement and training. Many congregations are in dire need of pioneer assistance and there is an urgent need for pioneers to go into isolated areas to serve where the need is great. Can you arrange your affairs to increase your privileges of service and perhaps become a special pioneer in due time? What a wonderful privilege! Perhaps other privileges of service such as missionary service, circuit work or becoming a member of the Bethel family can be yours. What a wonderful outlook, what wonderful privileges are available as you reach out for them and serve in the pioneer ministry!

6 The many fine experiences you have each day as persons of goodwill respond favorably to the message you bring them and come to an accurate knowledge of the truth and dedicate themselves to God add to your joy. While as a congregation publisher you can have this joy; think how much more of it will be yours as a pioneer.

7 In addition to this, Jehovah's blessing will come in many forms as a result of your faithfulness, your devotion and your service to Jehovah. This is something that your heavenly Father knows you need. Not only that, but as a result of faithfully increasing your attention given to Kingdom interests, whether as a regular pioneer, a vacation pioneer or even by being a better congregation publisher, you will have much greater joy and blessings in God's new world, in accord with the principle stated in these words: "Well done, good and faithful slave! You were faithful over a few things. I will appoint you over many things. Enter into the joy of your master."—Matt. 25:23.

CONGREGATION ORGANIZATION

The Kingdom Hall—Part Three Dedication

[1] Just as King Solomon arranged for the public dedication of the temple upon its completion, so today it is appropriate for congregations that buy a hall or that build to have a special meeting for its dedication. To answer a number of inquiries that have been received and for the guidance of congregations building Kingdom Halls, some helpful information is set out here.

[2] Since the Society does not print dedication programs nor does it supply an outline for the dedication talk, it is up to each congregation to work up its own program and arrange for speakers. It is good to arrange for a special weekend of field service on the occasion of the dedication. Saturday morning and afternoon can be devoted to magazine service.

[3] Generally local newspapers have been very receptive to publishing pictures of Kingdom Halls that are being dedicated and will publish fine articles submitted by the congregation before and after the dedication. It is good to make known in any article printed beforehand that the public is invited to attend the dedication and to visit the hall during "Open House," which many congregations arrange Saturday afternoon. Of course, all persons of goodwill should be personally invited to attend. Also, it would be good to give a witness in the entire area around the Kingdom Hall, inviting the neighbors to visit the new Kingdom Hall in their community. Then a few friendly publishers can be assigned to greet the neighbors and others who come to see the new building.

[4] When the dedication program is scheduled for Saturday night, nearby congregations that are invited to attend (some of whom may have assisted in the construction work) may do so without interference with their own local activities. However, congregations that are being served by the circuit servant or that have other meetings scheduled for Saturday evening should not disrupt their own activities to attend the dedication.

[5] As for the program, each congregation may arrange it to suit local circumstances. Many congregations have followed a program similar to the one set forth below:

15 min: Songs and experiences dealing with the Kingdom Hall.

20-min. talk: History of the congregation. This talk covers points regarding the congregation, such as when it was started, how it has grown, and so forth, bringing the account to the point where a new Kingdom Hall was needed.

20-min. or so: Highlights of Kingdom Hall construction. This talk may utilize slides or movies of construction if such have been taken. Cover interesting points in connection with the building of the Kingdom Hall.

1 hour: The Dedication Talk. This talk, handled by a mature brother, will include comments on the purpose of the Kingdom Hall, its place and use in true worship, and the part all publishers have in making it the most important building in the community.

Congregations that desire to have light refreshments on this occasion may do so; it is a very special occasion held only one time.

[6] All publishers should be encouraged to support field service Sunday morning. A meeting for field service can be held at the Kingdom Hall. Sunday afternoon or evening one of the Society's regular public talks will be scheduled, to be followed by the regular study of the *Watchtower* magazine. If a guest speaker is with the congregation, fifteen minutes may be devoted to concluding comments by him, or the congregation servant may wish to use that time to mention a few of the high points of the special weekend.

OCTOBER SERVICE REPORT

	Pubs.	Av. Hrs.	Av. B-C	Av. Bi. St.	Av. Mags.
Sp'l Pios.	694	145.2	55.1	7.9	155.8
Pios.	7,312	97.4	34.6	5.1	118.3
Vac. Pios.	2,982	86.5	25.4	2.8	92.2
Pubs.	263,691	10.3	3.6	.6	12.9
TOTAL	274,679				

Public Meetings Held: 24,039

UNITED STATES QUOTA FOR 1963
294,180 Publishers

WHAT HAPPENED HERE IN OCTOBER?

A new peak of subscriptions! Yes, in October we obtained 176,349 new subscriptions, surpassing the previous high of October, 1959, and last October's 158,351. Excellent indeed, brothers!

The entire report was very fine. Publisher's again averaged over ten hours. Have you individually reached this goal yet? Remember, having a practical weekly schedule is the key to your quota in hours. Commendably, special pioneers averaged 155.8 magazines, regular pioneers 118.3, vacation pioneers 92.2, and congregation publishers 12.9. Additionally, we had a new peak in pioneers, increasing from September's high of 7,154 up to 7,312. And, we had just short of 3,000 vacation pioneers for the month! Hopefully pointing to future expansion is the increase in Bible studies. From September's 200,188 we went up to 209,406. Remember, December is the month for our 10-percent increase.

Directing Interested Ones to the Organization

[1] How often those of us who conduct studies have thought, Wouldn't it be helpful if we had an outline of points about the organization to discuss week by week after our home Bible studies? Now we have it—in the October 15 issue of *The Watchtower*, in the articles "Bible-based Society of Kingdom Witnesses" and "Preaching in All the Inhabited Earth." Have you used it?

[2] In preparing these informative presentations designed to enhance the appreciation of newly interested ones for the organization, we should keep in mind that not all persons progress at the same rate, so it is wise for us to be flexible. In some cases you may want to stay with a certain point for several weeks in your brief after-study discussions. For example, if you invite a person to the congregation book study, but he does not come, you may want to take up the matter again in a tactful way until you get results, instead of going on to a discussion of other meetings in simply a routine manner.

[3] On some subjects covered in those *Watchtower* articles you will find many scriptures cited. You do not have to discuss them all. Select a few and use them well. Then if you feel that it would be advantageous to continue on that same subject the next week, use some of the other texts provided.

[4] You will also find it helpful to use these visual aids: For example, when you tell them about the public meeting take along handbills. For service meetings, show them a copy of *Kingdom Ministry*. In discussing conventions, why not use a convention report? And when encouraging home worship, the *Yearbook* will help you to demonstrate your point. In some cases you may want to discuss the scriptures on a subject one week, and then next week bring along something else to show them—whether it is the book being studied at the congregation book study, the *Watchtower* lesson for the week, or the *Kingdom Ministry* inserts that help you in preparing your ministry school talks—and use this as a basis for further discussion on the same subject.

[5] From this it can be seen that the material outlined in these *Watchtower* articles might be covered in six months in after-study discussions, or it might be expanded into a program covering more than a year. Be sure to save this issue of *The Watchtower* with your service equipment and use it well.

Presenting THE GOOD NEWS

Using John 17:3

[1] December presents another opportunity to place the *New World Translation of the Holy Scriptures* with persons of goodwill in our territories. Simplified sermons have found an important place in the witnessing of new and less experienced publishers. Experienced publishers, too, make good use of them when busy persons are met. Simplicity in both wording and thought is the keynote in the use of these, as shown in the following examples.

[2] "Good morning. My name is ——. I am calling briefly on those who have respect for the Bible and would like to understand it better. One of the rewards held out to those who have this right viewpoint is mentioned at John 17:3, where it says, [read John 17:3]. Taking in this knowledge of God and Jesus Christ is much easier when you read the Bible in the English that we speak today. This was one of the reasons why the *New World Translation of the Holy Scriptures* was produced. You may have it, along with this printed sermon, on a contribution of $1."

[3] "Hello. My name is ——. My purpose in calling is to encourage Bible reading. Sometimes we hear the question asked, Why read the Bible? People read it for different reasons. One of the best reasons for doing so is given here at John 17:3, where it says, [read John 17:3]. But no matter what your reason for reading the Bible is, you will find it easier by reading the *New World Translation of the Holy Scriptures*. It is in modern language and is the result of over ten years of research. It is yours for a contribution of $1, and this printed Bible sermon is given free."

[4] Although these one-scripture sermons are greatly simplified, we will still want to prepare and rehearse carefully. Parents will want to assist their children beforehand so that they will be ready well in advance. We can give newer publishers assistance and encouragement too. Then all will be eager to have a full share in distributing the *New World Translation* in December.

Courageous Through Faith

(*Cont'd*)

a 10-percent increase in December? That's right. Our quota is 294,180 publishers in the field service during December, and there are 297,129 cards in the congregation files. So the goal is within reach, but it is going to require diligent effort. All these publishers want to have a share in the preaching work; that is why their cards are in the file. But many are new or are faced with various problems. They need our encouragement. Let's see that they get it. Make it your goal to be out in the service and report by December 16, and at the same time make arrangements to take along the new and irregular ones. The assistant congregation servant will follow through by giving lists of those needing assistance to the study conductors each week. With united effort we can *all* have a courageous share in the ministry during December. Make that the goal of your service center; make it the goal of your congregation.

[6] There are others too who should be ready to join us in the service —those with whom we study. Having used the suggestions in the November *Kingdom Ministry* to prepare them, we should be able to make definite arrangements to start many of them in the service during December. Help them to learn the simplified sermon or a magazine presentation and then lovingly take them along with you.

[7] No doubt, some of these new ones, having abandoned the world's Christmas celebration, would enjoy doing something on that day that really will bring praise to God. Do not wait until December 25 to take them along in service, but, if possible, include that day. Each congregation should arrange for field service on December 25, both morning and afternoon to make it convenient for all publishers. Either the Bible or magazines may be offered. Younger publishers on vacation from school should be encouraged too through midweek service arrangements to use some time each day in the ministry. Now, while we still have the opportunity, is the time to take advantage of every opportunity to share courageously in the ministry.

NEW WORLD NEWS

◆ New branch office established in Jordan as of September 1, 1962.

◆ Panama has begun expelling children from schools over flag-salute and national-anthem issues. Nationalism is increasing.

◆ First report received from Saipan with the establishment of a missionary home.

◆ Cameroun: 93 vacation pioneers reported, almost doubling last September's figure. A missionary couple has arrived; Kingdom Ministry School being organized.

◆ Argentina started off service year with new peak of 9,004 publishers.

◆ Alaska reports 439 publishing in September—over the 10-percent quota for the year.

◆ District assembly at Brazzaville, Congo, attended by 1,001, with 43 baptized; 684 publishers reported for the month.

◆ Basutoland reports new peak of 189 publishers—a 23-percent increase.

◆ South-West Africa, with 157 publishers, has passed its 10-percent goal.

Announcements

◆ Literature Offer: January through April: Subscription for *The Watchtower*, with three booklets, for $1. Congregations should consider their needs for increased supplies of magazines now and order accordingly.

◆ Please do not order bound volumes of *The Watchtower* or *Awake!* or the 1962 supplement to the *Watch Tower Publications Index* until a notice appears in *Kingdom Ministry*.

◆ Congregation servants, do you have sufficient Bibles in stock for December? The combined September 1, 1962, Literature Inventory sheets for U.S.A. showed only 189,000 New World Translation Bibles on literature shelves. Check your supply right away, and if more are needed submit an order, putting on the outside of the envelope in the lower left-hand corner: "Bible Order."

◆ Congregation servants are reminded that all supplies for regular pioneers are no longer sent directly to them. Please ascertain their needs for report cards and order accordingly, using a regular order blank.

◆ The articles on pioneering found in this issue of *Kingdom Ministry* will be discussed on service meetings, as scheduled, from December through April. Be sure to keep your copy.

◆ New Publications Available:

Security During "War of the Great Day of God the Almighty" —Bicolano, Bohemian, Ilocano

Sermon Outlines —Sesotho

When All Nations Unite Under God's Kingdom —Cebu-Visayan

Tract 8—*Life in a New World*, Tract 12—*Do You Believe in Evolution or the Bible?* —Hindi

◆ Available again in U.S.A.:

From Paradise Lost to Paradise Regained —Finnish

Songbook —Italian

★ **Our goal: All publishers sharing in the ministry in December.** ★

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